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B. A. PALI SELECTIONS

PART I—PROSE

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PREFACE

The present work has been designed to replace an earlier edition of the B. A. Pali Selections, which was published by the University of Calcutta as far back as 1934 and is now out of stock. In view of the recent introduction of the Pre-University and the Three-Year Degree Courses by the Calcutta University and also in consideration of the volume of texts to be prescribed for these courses in Pali, changes have been made in the present edition by the inclusion of additional selections and re-arrangement of the old pieces and replacement of some of them by new ones. The main reasons for these changes are : first, to cover the courses of study meant for Part I and Part II of the Degree Examination ; secondly, to compensate, by the inclusion of additional matter, one year's quantum of study of the Intermediate course, now dropped under the Regulations ; and thirdly, to provide a more comprehensive course of study to the students concerned as a preparatory step to the Post-graduate course in Pali. In making these alterations, there has been no deviation from the original co-ordinated scheme of study.

The Selections are so devised as to present, within the limits of this work, the various aspects of Buddha's life and teachings (specially his teachings *vis-à-vis* the views of contemporary religious teachers), and the scattered materials for the history of Buddhism down to the time of Asoka. The prose portion comprises texts from the Nikāyas, the Udāna, the Milindapañha and the Aṭṭhakathās, while the poetry pieces are wholly from the Dhammapada, and partly from the Suttanipāta, the Thera-Therīgāthā and the Apadāna. Care has been taken to avoid the diffuseness of the original and to ensure brevity so as to make the study clear and instructive. Extracts from the Pañcatantra and the Edicts of Asoka as well as select verses from the Prakrit Dhammapada (mainly for comparative study), the Saṃyutta-Nikāya, the Dīgha-Nikāya and the Jātaka have also been included.

As far as the Nikāya pieces in the prose portion are concerned, the scheme, built up with a fair proportion of diverse edifying discourses, begins with an account of the circumstances leading to Buddha's attainment of Enlightenment (*Bodhi*), which is followed by the preaching of his First

Sermon—the two most notable incidents in his life, and it closes with a piece indicating the position of the Buddhist Order immediately after Buddha's demise. The poetry portion presents a variety of pieces—lyrical, narrative and reflective—expressing sentiments ranging from the pathetic to the sublime, from the passionate to the tranquil, from the mundane to the transcendental. The book is, on the whole, a collection of materials of varied interests : historical and geographical, social and religious, ethical and philosophical, political and judicial, literary and linguistic, architectural and iconographical.

The Notes at the end, elucidating technicalities and intricate matters, are intended to remove the general handicap of students in respect of books of reference, which may not be easily available to them.

In preparing this work and in seeing it through the Press, I have been materially assisted throughout by my friend and pupil, Sri Dwijendralal Barua, M.A., Lecturer in the Post-graduate Departments of Pali and Modern Indian Languages, Calcutta University, whose useful and ungrudging services were very generously made available to me by the University of Calcutta. My thanks are, in a great measure, due to Dr. G. C. Raychaudhuri, M.A., LL.B., Ph.D., Registrar, Calcutta University, for his ready help and close co-operation in bringing out the present Selections.

Calcutta,
The 13th May, 1964.

SAILENDRANATH MITRA

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B. A. PALI SELECTIONS

I

NIKĀYA

1. ARIYAPARIYESANA-SUTTA

(Abridged)

[Majjhima-Nikāya]

1. Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvatthiṃ piṇḍāya pāvisi. Atha kho Bhagavā Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-paṭikkanto .... āyasmatā Ānandena saddhiṃ yena Pubbārāmo Migāramātu pāsādo ten' upasaṅkami divāvihārāya. Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito .... āyasmatā Ānandena saddhiṃ yena Pubbakoṭṭhako ten' upasaṅkami gattāni parisiñcituṃ, Pubbakoṭṭhake gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho āyasmā Ānando Bhagavantaṃ etad-avoca : Ayaṃ bhante Rammakassa brāhmaṇassa assamo avidūre, ramaṇīyo bhante Rammakassa brāhmaṇassa assamo, pāsādiko bhante Rammakassa brāhmaṇassa assamo ; sādhu bhante Bhagavā yena Rammakassa brāhmaṇassa assamo ten' upasaṅkamatu anukampaṃ upādāyâ-ti. Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Bhagavā yena Rammakassa brāhmaṇassa assamo ten' upasaṅkami.

2. Tena kho pana samayena sambahulā bhikkhū Rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā honti. Atha kho Bhagavā bahidvārakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno. Atha kho Bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivariṃsu kho te bhikkhū Bhagavato dvāraṃ. Atha kho Bhagavā Rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane nisīdi ; nisajja kho Bhagavā bhikkhū āmantesi : Kāya nu'ttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā

vippakatâ-ti ? — Bhagavantam-eva kho no bhante ârabbha dhammî kathâ vippakatâ, atha Bhagavâ anuppatto-ti. — Sâdhu bhikkhave, etaṃ kho bhikkhave tumhâkaṃ patirûpaṃ kulaputtânaṃ saddhâ agârasmâ anagâriyaṃ pabbajitânaṃ yaṃ tumhe dhammiyâ kathâya sannisîdeyyâtha. Sannipatitânaṃ vo bhikkhave dvayaṃ karaṇîyaṃ : dhammî vâ kathâ, ariyo vâ tuṇhîbhâvo.

3. Dve 'mâ bhikkhave pariyesanâ : ariyâ ca pariyesanâ anariyâ ca pariyesanâ. Katamâ ca bhikkhave anariyâ pariyesanâ ? Idha bhikkhave ekacco attanâ jâtidhammo samâno jâtidhammañ-ñeva pariyesati, attanâ jarâdhammo ...., attanâ byâdhidhammo ...., attanâ maraṇadhammo ...., attanâ sokadhammo ...., attanâ saṅkilesadhammo samâno saṅkilesadhammaññeva pariyesati. Kiñ-ca bhikkhave jâtidhammaṃ vadetha ? Puttabhariyaṃ bhikkhave jâtidhammaṃ, dâsidâsaṃ jâtidhammaṃ, ajeḷakaṃ jâtidhammaṃ, kukkuṭa-sûkaraṃ jâtidhammaṃ, hatthi-gavâssa-vaḷavaṃ jâtidhammaṃ, jâtarûpa-rajataṃ jâtidhammaṃ. Jâtidhammâ h' ete bhikkhave upadhayo, etthâyaṃ gathito mucchito ajjhopanno attanâ jâtidhammo samâno jâtidhammañ-ñeva pariyesati. Kiñ-ca bhikkhave jarâdhammaṃ vadetha ? Puttabhariyaṃ bhikkhave ...., dâsidâsaṃ ...., ajeḷakaṃ ...., kukkuṭa-sûkaraṃ ...., hatthi-gavâssa-vaḷavaṃ ...., jâtarûpa-rajataṃ jarâdhammaṃ. Jarâdhammâ h'ete....pe....attanâ jarâdhammo samâno jarâdhammaññeva pariyesati. Kiñ-ca bhikkhave byâdhidhammaṃ vadetha? Puttabhariyaṃ bhikkhave ...., dâsidâsaṃ...., ajeḷakaṃ...., kukkuṭa-sûkaraṃ...., hatthi-gavâssa-vaḷavaṃ byâdhidhammaṃ. Byâdhidhammâ h'ete....pe....byâdhi-dhammaññeva pariyesati. Kiñ-ca bhikkhave maraṇadhammaṃ vadetha? Puttabhariyaṃ bhikkhave ...., dâsidâsaṃ ...., ajeḷakaṃ ...., kukkuṭa-sûkaraṃ ...., hatthi-gavâssa-vaḷavaṃ maraṇadhammaṃ. Maraṇa-dhammâ h'ete .... pe .... maraṇadhammaññeva pariyesati. Kiñ-ca bhikkhave sokadhammaṃ vadetha ? Puttabhariyaṃ bhikkhave ...., dâsidâsaṃ....,ajeḷakaṃ....,kukkuṭa-sûkaraṃ...., hatthi-gavâssa-vaḷavaṃ sokadhammaṃ. Sokadhammâ h'ete ....pe.... sokadhammaññeva pari-yesati. Kiñ-ca bhikkhave saṅkilesadhammaṃ vadetha ? Puttabhari-yaṃ bhikkhave ...., dâsidâsaṃ ...., ajeḷakaṃ ...., kukkuṭa-sûkaraṃ ...., hatthi gavâssa-vaḷavaṃ ...., jâtarûpa-rajataṃ saṅkilesadhammaṃ. Saṅ-kilesadhammâ h'ete bhikkhave upadhayo, etthâyaṃ gathito mucchito ajjhopanno attanâ saṅkilesadhammo samâno saṅkilesadhammaññeva pariyesati. Ayaṃ bhikkhave anariyâ pariyesanâ.

4. Katamā ca bhikkhave ariyā pariyesanā ? Idha bhikkhave ekacco attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ ...., attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ ...., attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ ...., attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ ...., attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ bhikkhave ariyā pariyesanā.

5. Aham-pi sudaṃ bhikkhave pubbe va sambodhā anabhisambuddho bodhisatto va samāno attanā jātidhammo samāno jātidhammaññeva pariyesāmi, attanā jarādhammo samāno jarādhammaññeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaññeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaññeva pariyesāmi, attanā sokadhammo samāno sokadhammaññeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi. Tassa mayhaṃ bhikkhave etad-ahosi : "Kin-nu kho ahaṃ attanā jātidhammo samāno jātidhammaññeva pariyesāmi, ... pe .... attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi ; yan-nūnâhaṃ attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ ...., attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ ...., attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ ...., attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ ...., attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyan"-ti ?

6. So kho ahaṃ bhikkhave aparena samayena daharo va samāno susu kāḷakeso bhadrena yobbanena samannâgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃ. So [ahaṃ] evaṃ pabbajito samāno kiṃkusala-gavesī anuttaraṃ santivarapadaṃ pariyesamāno yena Āḷāro Kālāmo ten' upasaṅkamiṃ, upasaṅkamitvā Āḷāraṃ Kālāmaṃ etad-avocaṃ : Icchāmi'

ahaṃ āvuso Kālāma imasmiṃ dhammavinaye brahmacariyaṃ caritunti. Evaṃ vutte, bhikkhave, Āḷāro Kālāmo maṃ etad-avoca : Viharat' āyasmā, tādiso ayaṃ dhammo yattha viññū puriso na cirass'eva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyâ-ti. So kho ahaṃ bhikkhave na cirass'eva khippam-eva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ bhikkhave tāvataken' eva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañ-ca vadāmi theravādañ-ca, 'jānāmi passāmî'-ti ca paṭijānāmi ahañ-c'eva aññe ca. Tassa mayhaṃ bhikkhave etad-ahosi : "Na kho Āḷāro Kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena 'sayaṃ abhiññā sacchikatvā upasampajja viharāmî'-ti pavedeti, addhā Āḷāro Kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatî"-ti. Atha khvâhaṃ bhikkhave yena Āḷāro Kālāmo ten' upasaṅkamiṃ, upasaṅkamitvā Āḷāraṃ Kālāmaṃ etad-avocaṃ : Kittāvatā no āvuso Kālāma imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesî-ti ? Evaṃ vutte, bhikkhave, Āḷāro Kālāmo ākiñcaññâyatanaṃ pavedesi.

7. Tassa mayhaṃ bhikkhave etad-ahosi : "Na kho Āḷārass'eva Kālāmassa atthi saddhā, mayham-pi atthi saddhā ; na kho Āḷārass'eva Kālāmassa atthi viriyaṃ, mayham-pi atthi viriyaṃ ; na kho Āḷārass'eva Kālāmassa atthi sati, mayham-pi atthi sati ; na kho Āḷārass'eva Kālāmassa atthi samādhi, mayham-pi atthi samādhi; na kho Āḷārass'eva Kālāmassa atthi paññā, mayham-pi atthi paññā ; yan-nūnâhaṃ yaṃ dhammaṃ Āḷāro Kālāmo 'sayaṃ abhiññā sacchikatvā upasampajja viharāmî'-ti pavedeti, tassa dhammassa sacchikiriyāya padaheyyan"-ti? So kho ahaṃ bhikkhave na cirass'eva khippam-eva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ. Atha khvâhaṃ bhikkhave yena Āḷāro Kālāmo ten' upasaṅkamiṃ, upasaṅkamitvā Āḷāraṃ Kālāmaṃ etad-avocaṃ : Ettāvatā no āvuso Kālāma imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesî-ti ? —Ettāvatā kho ahaṃ āvuso imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemî-ti. — Aham-pi kho āvuso ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmî-ti. —Lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yâhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi, tam-ahaṃ

dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yâhaṃ dhammaṃ jānāmi, taṃ tvaṃ dhammaṃ jānāsi. Yaṃ tvaṃ dhammaṃ jānāsi, taṃ ahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni āvuso, ubho va santā imaṃ gaṇaṃ pariharāmâ-ti.

Iti kho bhikkhave Āḷāro Kālāmo ācariyo me samāno antevāsiṃ maṃ samānaṃ attano samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad-ahosi: "Nâyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvad-eva ākiñcaññâyatanûpapattiyâ"-ti. So kho ahaṃ bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjâpakkamiṃ.

8. So kho ahaṃ bhikkhave kiṃkusala-gavesī anuttaraṃ santivarapadaṃ pariyesamāno yena Uddako Rāmaputto ten'upasaṅkamiṃ, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ: Icchām' ahaṃ āvuso imasmiṃ dhammavinaye brahmacariyaṃ caritun-ti. Evaṃ vutte, bhikkhave, Uddako Rāmaputto maṃ etad-avoca: Viharat' āyasmā, tādiso ayaṃ dhammo yattha viññū puriso ....pe.... paṭijānāmi ahañ-c'eva aññe ca. Tassa mayhaṃ bhikkhave etad-ahosi: "Na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena 'sayaṃ abhiññā sacchikatvā upasampajja viharāmî'-ti pavedesi, addhā Rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsî"-ti. Atha khvâhaṃ bhikkhave yena Uddako Rāmaputto ten'upasaṅkamiṃ, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ: Kittāvatā no āvuso Rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesî-ti? Evaṃ vutte, bhikkhave, Uddako Rāmaputto n'eva-saññā-nâsaññâyatanaṃ pavedesi.

9. Tassa mayhaṃ bhikkhave etad-ahosi: "Na kho Rāmass'eva ahosi saddhā, mayham-pi atthi saddhā; na kho Rāmass'eva ahosi viriyaṃ, mayham-pi atthi viriyaṃ; na kho Rāmass'eva ahosi sati, mayham pi atthi sati; na kho Rāmass'eva ahosi samādhi, mayham-pi atthi samādhi; na kho Rāmass'eva ahosi paññā, mayham-pi atthi paññā; yan-nūnâhaṃ yaṃ dhammaṃ Rāmo 'sayaṃ abhiññā sacchikatvā upasampajja viharāmi'-ti pavedesi, tassa dhammassa sacchikiriyāya padaheyyan"-ti? So kho ahaṃ bhikkhave na cirass'eva khippam-eva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ. Atha khvâhaṃ bhikkhave yena Uddako Rāmaputto ten' upasaṅkamiṃ, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ: Ettāvatā no

āvuso Rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesî-ti ? —Ettāvatā kho āvuso Rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesî-ti. — Aham-pi kho āvuso ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmî-ti. — Lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ Rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ Rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammo Rāmo aññāsi, taṃ tvaṃ dhammaṃ jānāsi. Yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ Rāmo aññāsi. Iti yādiso Rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso Rāmo ahosi. Ehi dāni āvuso, tvaṃ imaṃ gaṇaṃ pariharâ-ti.

Iti kho bhikkhave Uddako Rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad-ahosi: "Nâyaṃ dhammo nibbidāya ....pe.... na nibbānāya saṃvattati, yāvad-eva n'eva-saññā-nâsaññâyatanûpapattiyâ"-ti. So kho ahaṃ bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjâpakkamiṃ.

10. So kho ahaṃ bhikkhave kiṃkusala-gavesī anuttaraṃ santivarapadaṃ pariyesamāno Magadhesu anupubbena cārikaṃ caramāno yena Uruvelā senānigamo tad-avasariṃ. Tatth' addasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañ-ca vanasaṇḍaṃ, nadiñ-ca sandantiṃ, setakaṃ sūpatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ bhikkhave etad-ahosi: "Ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati, setakā sūpatitthā ramaṇīyā, samantā ca gocaragāmo; alaṃ vat' idaṃ kulaputtassa padhānatthikassa padhānāyâ"-ti. So kho ahaṃ bhikkhave tatth' eva nisīdiṃ: 'Alam-idaṃ padhānāyâ'-ti.

11. So kho ahaṃ bhikkhave attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ

yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Ñāṇañ-ca pana me dassanaṃ udapādi : 'Akuppā me vimutti, ayam-antimā jāti, n'atthi dāni punabbhavo'-ti.

12. Tassa mayhaṃ bhikkhave etad-ahosi : "Adhigato kho me ayaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkâvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panâyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yad-idaṃ *Idappaccayatā Paṭiccasamuppādo*, idam-pi kho ṭhānaṃ duddasaṃ yad-idaṃ sabbasaṅkhārasamatho sabbûpadhi-paṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Ahañ-c'eva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyuṃ, so mam'assa kilamatho, sā mam' assa vihesâ"-ti. Api 'ssu maṃ bhikkhave imā an'-acchariyā gāthā paṭibhaṃsu pubbe assutapubbā :

Kicchena me adhigataṃ, h'alan-dāni pakāsituṃ,
rāgadosaparetehi nâyaṃ dhammo susambudho.
Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ
rāgarattā na dakkhinti tamokkhandhena āvaṭâ-ti.

13. Iti ha me bhikkhave paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya. Atha kho bhikkhave Brahmā Sahampati [mama cetasā cetoparivitakkaṃ aññāya] Brahmaloke antarahito mama purato pātu-r-ahosi. Atha kho bhikkhave Brahmā Sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenâhaṃ ten' añjaliṃ paṇāmetvā maṃ etad-avoca : Desetu bhante Bhagavā dhammaṃ, desetu Sugato dhammaṃ, santi sattā appa-rajakkha-jātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro-ti.

14. Tassa mayhaṃ bhikkhave etad-ahosi : "Kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippameva ājānissatî"-ti ? Tassa mayhaṃ bhikkhave etad-ahosi : "Ayaṃ

kho Āḷāro Kālāmo paṇḍito viyatto medhāvī, dīgharattaṃ appa-rajakkha-jātiko ; yan-nūnâhaṃ Āḷārassa Kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippam-eva ājānissatī''-ti ? Atha kho ñāṇañ-ca pana me dassanaṃ udapādi : Sattāha-kālakato Āḷāro Kālāmo-ti. Tassa mayhaṃ bhikkhave etad-ahosi : ''Ayaṃ kho Uddako Rāmaputto paṇḍito viyatto medhāvī, dīgharattaṃ appa-rajakkha-jātiko ; yan-nūn-âhaṃ Uddakassa Rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippam-eva ājānissatī''-ti ? Atha kho ñāṇañ-ca pana me dassanaṃ udapādi : Abhidosa-kālakato Uddako Rāmaputto-ti. Tassa mayhaṃ bhikkhave etad-ahosi : ''Bahukārā kho me Pañcavaggiyā bhikkhū ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu ; yan-nūnâhaṃ Pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyyan''-ti ? Tassa mayhaṃ bhikkhave etad-ahosi : ''Kahan nu kho etarahi Pañcavaggiyā bhikkhū viharantī-ti ? Addasaṃ kho ahaṃ bhikkhave dibbena cakkhunā visuddhena atikkanta-mānusakena Pañcavaggiye bhikkhū Bārāṇasiyaṃ viharante Isipatane Migadāye. Atha khvâhaṃ bhikkhave Uruvelāyaṃ yathâbhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmiṃ.

15. Addasā kho maṃ bhikkhave Upako ājīviko antarā ca Gayaṃ antarā ca Bodhiṃ addhānamagga-paṭipannaṃ, disvāna maṃ etad-avoca : Vippasannāni kho te āvuso indriyāni parisuddho chavivaṇṇo pariyodāto. Kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī-ti ? Evaṃ vutte, ahaṃ bhikkhave Upakaṃ ājīvikaṃ gāthāhi ajjhabhāsiṃ :

Sabbâbhibhū sabbavidū 'ham-asmi,
sabbesu dhammesu anûpalitto,
sabbaṃjaho taṇhakkhaye vimutto ;
sayaṃ abhiññāya kam-uddiseyyaṃ ?
Na me ācariyo atthi, sadiso me na vijjati,
sadevakasmiṃ lokasmiṃ n'atthi me paṭipuggalo.
Ahaṃ hi arahā loke, ahaṃ satthā anuttaro,
eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto.
Dhammacakkaṃ pavattetuṃ gacchāmi Kāsinaṃ puraṃ,
andhabhūtasmiṃ lokasmiṃ āhañchaṃ amata-dundubhin-ti.

—Yathā kho tvaṃ āvuso paṭijānāsi, arahasi anantajino-ti.
—Mādisā ve jinā honti ye pattā āsavakkhayaṃ,
jitā me pāpakā dhammā, tasmā 'haṃ Upakâ-jino-ti.

Evaṃ vutte, bhikkhave, Upako ājīviko 'Huveyya p' āvuso'-ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

16. Atha khvâhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanaṃ Migadāyo, yena Pañcavaggiyā bhikkhū ten' upasaṅkamiṃ. Addasāsuṃ kho maṃ, bhikkhave, Pañcavaggiyā bhikkhū dūrato va āgacchantaṃ, disvāna aññamaññaṃ saṇṭhapesuṃ: 'Ayaṃ āvuso samaṇo Gotamo āgacchati, bāhuliko padhānavibbhanto āvatto bāhullāya, so n' eva abhivādetabbo na paccuṭṭhātabbo, nâssa patta-cīvaraṃ paṭiggahetabbaṃ, api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatî'-ti. Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamāmi tathā tathā Pañcavaggiyā bhikkhū nâsakkhiṃsu sakāva katikāya saṇṭhātuṃ; app'ekacce maṃ paccuggantvā patta cīvaraṃ paṭiggahesuṃ, app'ekacce āsanaṃ paññāpesuṃ, app'ekacce pādodakaṃ upaṭṭhāpesuṃ, api ca kho maṃ nāmena ca 'āvuso'-vādena ca samudācaranti. Evaṃ vutte, ahaṃ, bhikkhave, Pañcavaggiye bhikkhū etad-avocaṃ: Mâ bhikkhave Tathāgataṃ nāmena ca 'āvuso'-vādena ca samudācarittha. Arahaṃ bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotaṃ, amatam-adhigataṃ, ahaṃ anusāsāmi, ahaṃ dhammaṃ desemi, yathânusiṭṭhaṃ tathā paṭipajjamānā na cirass'eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariya-pariyosānaṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathâ-ti. Evaṃ vutte, bhikkhave, Pañcavaggiyā bhikkhū maṃ etad-avocuṃ: Tāya pi kho tvaṃ, āvuso Gotama, iriyāya, tāya paṭipadāya, tāya dukkarakārikāya nâjjhagamā uttariṃ manussadhammā alam-ariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhuliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttariṃ manussadhammā alam-ariyañāṇadassanavisesan-ti? Evaṃ vutte, ahaṃ, bhikkhave, Pañcavaggiye bhikkhū etad-avocaṃ: Na bhikkhave Tathāgato bāhuliko na padhānavibbhanto na āvatto bāhullāya. Arahaṃ bhikkhave Tathāgato .... pe .... upasampajja viharissathâ-ti. Dutiyam-pi kho, bhikkhave, Pañcavaggiyā bhikkhū maṃ etad-avocuṃ: Tāya-pi kho tvaṃ, āvuso Gotama, iriyāya, ... pe .... alam-ariyañāṇadassanavisesan-ti. Dutiyam-pi kho ahaṃ Pañcavaggiye bhikkhū etad-avocaṃ: Na bhikkhave Tathāgato bāhuliko .... pe .... upasampajja viharissathâ-ti. Tatiyam-pi kho, bhikkhave, Pañcavaggiyā bhikkhū maṃ etad-avocuṃ: Tāya pi kho tvaṃ, āvuso Gotama, iriyāya, ... pe .... alam-ariyañāṇadassanavisesan-ti. Evaṃ vutte, ahaṃ,

bhikkhave. Pañcavaggiye bhikkhū etad-avocaṃ: Abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ vabbhācitam-etan-ti?—No h'etaṃ bhante. —Arahaṃ bhikkhave Tathāgato .... pe .... upasampajja viharissathā-ti. Asakkhiṃ kho ahaṃ, bhikkhave, Pañcavaggiye bhikkhū saññāpetuṃ. Dve pi sudaṃ bhikkhave, bhikkhū ovadāmi, tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Tayo pi sudaṃ, bhikkhave, bhikkhū ovadāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Atha kho, bhikkhave, Pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādhammā samānā .... ajaraṃ ...., attanā byādhidhammā samānā .... abyādhiṃ ...., attanā maraṇadhammā samānā .... amataṃ ...., attanā sokadhammā samānā .... asokaṃ ...., attanā saṅkilesadhammā samānā saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu. Ñāṇañ-ca pana nesaṃ dassanaṃ udapādi: 'Akuppā no vimutti, ayam-antimā jāti, n'atthi dāni punabbhavo'-ti.

17. Pañc'ime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā .... pe ...., ghānaviññeyyā gandhā .... pe ...., jivhāviññeyyā rasā .... pe ...., kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā mucchitā ajjhopannā anādīnava-dassāvino anissaraṇa-paññā paribhuñjanti, te evam-assu veditabbā: anayam-āpannā byasanam-āpannā yathākāma-karaṇīyā pāpimato. Seyyathā pi, bhikkhave, āraññako mago baddho pāsarāsiṃ adhisayeyya, so evam-assa veditabbo: anayam-āpanno byasanam-āpanno yathākāma-karaṇīyo luddassa, āgacchante ca ludde na yenakāmaṃ pakkamissatī-ti; evam-eva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā .... pe .... yathākāma-karaṇīyā pāpimato.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnava-dassāvino nis-

saraṇapaññā paribhuñjanti, te evam-assu veditabbā : na anayam-āpannā na byasanam-āpannā na yathākāma-karaṇīyā pāpimato. Seyyathā pi, bhikkhave, āraññako mago abaddho pāsarāsiṃ adhisayeyya, so evam-assa veditabbo : na anayam āpanno na byasanam-āpanno na yathākāma-karaṇīyo luddassa, āgacchante ca pana ludde yenakāmaṃ pakkamissatī-ti : evam-eva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā .... pe .... na yathākāma-karaṇīyā pāpimato.

18. Seyyathā pi, bhikkhave, āraññako mago araññe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu ? Anāpāthagato, bhikkhave, luddassa. Evam-eva kho, bhikkhave, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi sa-vitakkaṃ sa-vicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, apadaṃ vadhitvā Māracakkhuṃ adassanaṃ gato pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, ... pe .... pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti, yan-taṃ ariyā ācikkhanti : 'upekhako satimā sukhavihārī'-ti, tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, ... pe .... pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa-domanassānaṃ atthagamā adukkham-asukhaṃ upekhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, ... pe .... pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthagamā, nānatta-saññānaṃ amanasikārā 'ananto ākāso'-ti ākāsānañcâyatanaṃ upasam-pajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham akāsi Māraṃ, ... pe .... pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu sabbaso ākāsānañcâyatanaṃ samatikkamma 'anantaṃ viññāṇan'-ti viññāṇañcâyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, ... pe .... pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu sabbaso viññāṇañcâyatanaṃ samatikkamma

'n'atthi kiñci'-ti ākiñcaññâyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, ... pe .... pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu ākiñcaññâyatanaṃ samatikkamma n'eva-saññā-nâsaññâyatanaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, ... pe .... pāpimato'. Puna ca paraṃ, bhikkhave, bhikkhu sabbaso n'eva-saññā-nâsaññâyatanaṃ samatikkamma saññā-vedayita-nirodhaṃ upasampajja viharati, paññāya c'assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, bhikkhu 'andham-akāsi Māraṃ, apadaṃ vadhitvā Māracakkhuṃ adassanaṃ gato pāpimato, tiṇṇo loke visattikaṃ'. So vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu ? Anāpāthagato, bhikkhave, pāpimato-ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

2. Paṭicca-samuppāda

[Udāna : Bodhi-Suttas]

I

1. Evam-me sutam. Ekaṃ samayaṃ Bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre Bodhirukkha-mūle paṭhamâbhisambuddho. Tena kho pana samayena Bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukha-paṭisaṃvedī.

2. Atha kho Bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā paṭhamaṃ yāmaṃ Paṭicca-samuppādaṃ *anulomaṃ* sādhukaṃ manas'âkāsi : iti imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati, yad-idaṃ :

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷâyatanaṃ, saḷâyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-maraṇa-soka-parideva-dukkha-domanass' upāyāsā sambhavanti. Evam-etassa dukkhakkhandhassa samudayo hotî-ti.

3. Atha kho Bhagavā etam-atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetu-dhamman-ti.

II

4. Atha kho Bhagavā .... rattiyā majjhimaṃ yāmaṃ Paṭicca-samuppādaṃ *paṭilomaṃ* sādhukaṃ manas' âkāsi : iti imasmiṃ a-sati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yad-idaṃ :

Avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷâyatana-nirodho, saḷâyatananirodhā phassa-nirodho, phassanirodhā vedanā-nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā-maraṇa-soka-parideva-dukkha-domanass' upāyāsā nirujjhanti. Evam-etassa dukkhakkhandhassa nirodho hoti-ti.

5. Atha kho Bhagavā etam-atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
ath' assa kaṅkhā vapayanti sabbā
yato khayaṃ paccayānaṃ avedî-ti.

III

6. Atha kho Bhagavā .... rattiyā pacchimaṃ yāmaṃ Paṭicca-samuppādaṃ *anulomaṃ paṭilomaṃ* sādhukaṃ manas' âkāsi : iti imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati ; imasmiṃ a-sati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yad-idaṃ :

Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇa-paccayā nāmarūpaṃ, nāmarūpapaccayā saḷâyatanaṃ, saḷâyatana-paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhā-paccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-paccayā jarā-maraṇa-soka parideva-dukkha-domanass' upāyāsā sam-bhavanti. Evam-etassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇa-nirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷâya-tananirodho, saḷâyatananirodhā phassanirodho, phassanirodhā vedanā-

nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā-maraṇa-soka-parideva-dukkha-domanass' upāyāsā nirujjhanti. Evam-etassa dukkhakkhandhassa nirodho hotî-ti.

7. Atha kho Bhagavā etam-attham viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
vidhūpayaṃ tiṭṭhati Mārasenaṃ,
sūriyo 'va obhāsayam-antalikkhan-ti.

3. Dhammacakka-pavattana

[Saṃyutta-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā Pañcavaggiye bhikkhū āmantesi: Dve 'me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve ?

2. Yo cāyaṃ kāmesu kāma-sukhallikânuyogo hīno gammo puthujjaṇiko anariyo anatthasaṃhito, yo cāyaṃ atta-kilamathânuyogo dukkho anariyo anatthasaṃhito—ete kho, bhikkhave, ubho ante anupagamma Majjhimā Paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

3. Katamā ca sā, bhikkhave, Majjhimā Paṭipadā Tathāgatena abhisambuddhā ? Ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathîdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājîvo sammāvāyāmo sammāsati sammāsamādhi. Ayaṃ kho sā, bhikkhave, Majjhimā Paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī .... nibbānāya saṃvattati.

4. Idaṃ kho pana, bhikkhave, dukkhaṃ Ariyasaccaṃ. Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maraṇam-pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam-p' iccham na labhati tam-pi dukkhaṃ, saṃkhittena pañc'upādānakkhandhā pi dukkhā.

5. Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ Ariyasaccaṃ: yâyaṃ taṇhā ponobbhavikā nandī-rāga-sahagatā tatra tatrâbhinandinī, seyyathîdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā.

6. Idaṃ kho pana, bhikkhave, dukkha-nirodhaṃ Ariyasaccaṃ: yo tassā yeva taṇhāya asesa-virāganirodho cāgo paṭinissaggo mutti anālayo.

7. Idaṃ kho pana, bhikkhave, dukkhanirodha-gāminī paṭipadā Ariyasaccaṃ: ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathîdaṃ: sammādiṭṭhi .... pe .... sammāsamādhi.

8. Idaṃ 'dukkhaṃ Ariyasaccan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho pan' idaṃ 'dukkhaṃ Ariyasaccaṃ pariññeyyan'-ti me .... pe ...., 'pariññātan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi .... pe .... āloko udapādi.

9. Idaṃ 'dukkhasamudayaṃ Ariyasaccan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho pan' idaṃ 'dukkhasamudayaṃ Ariyasaccaṃ pahātabban'-ti me ... pe ...., 'pahīnan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ... pe .... āloko udapādi.

10. Idaṃ 'dukkhanirodhaṃ Ariyasaccan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho pan'idaṃ 'dukkhanirodhaṃ Ariyasaccaṃ sacchikātabban'-ti me .... pe ...., 'sacchikatan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi .... pe .... āloko udapādi.

11. Idaṃ 'dukkhanirodhagāminī paṭipadā Ariyasaccan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. Taṃ kho pan' idaṃ 'dukkhanirodhagāminī paṭipadā Ariyasaccaṃ bhāvetabban'-ti me .... pe ...., 'bhāvitan'-ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi .... pe .... āloko udapādi.

12. Yāva-kîvañ-ca me, bhikkhave, imesu catūsu Ariyasaccesu evaṃ ti-parivaṭṭaṃ dvādasâkāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi n'eva tāvâhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammāsambodhiṃ abhisambuddho-ti paccaññāsiṃ.

13. Yato ca kho me, bhikkhave, imesu catūsu Ariyasaccesu evaṃ ti-parivaṭṭaṃ dvādasâkāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athâhaṃ, bhikkhave, sadevake loke samārake sabrahmake .... pe .... abhisambuddho-ti paccaññāsiṃ. Nāṇañ-ca pana me dassanaṃ udapādi : 'Akuppā me cetovimutti, ayaṃ antimā jāti, n'atthi dāni punabbhavo'-ti.

Idam-avoca Bhagavā. Attamanā Pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ.

14. Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi : 'yaṃ kiñci samudayadhammaṃ sabban-taṃ nirodhadhamman'-ti. .... Atha kho Bhagavā udānaṃ udānesi : 'Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍaññó'-ti. Iti h' idaṃ āyasmato Koṇḍaññassa 'Aññāta-Koṇḍaññó' tveva nāmaṃ ahosi-ti.

4. Aṭṭhaṅgikamagga-Vibhaṅga

[Saṃyutta-Nikāya]

1. Sāvatthi nidānaṃ.

2. 'Ariyaṃ vo, bhikkhave, Aṭṭhaṅgikaṃ Maggaṃ desissāmi vibhajissāmi, taṃ suṇātha sādhukaṃ manasikarotha, bhāssisāmî'-ti. – 'Evaṃ bhante'-ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad-avoca :

3. Katamo, bhikkhave, Ariyo Aṭṭhaṅgiko Maggo ? Seyyathîdaṃ —sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājîvo, sammāvāyāmo, sammāsati, sammāsamādhi.

4. Katamā ca, bhikkhave, sammādiṭṭhi ? Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, —ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

5. Katamo ca, bhikkhave, sammāsaṅkappo ? Yo kho, bhikkhave, nekkhammasaṅkappo abyāpādasaṅkappo avihiṃsāsaṅkappo,—ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

6. Katamā ca, bhikkhave, sammāvācā ? Yā kho, bhikkhave, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī,—ayaṃ vuccati, bhikkhave, sammāvācā.

7. Katamo ca, bhikkhave, sammākammanto ? Yā kho, bhikkhave, pāṇâtipātā veramaṇī, adinnâdānā veramaṇī, abrahmacariyā veramaṇī,— ayaṃ vuccati, bhikkhave, sammākammanto.

8. Katamo ca, bhikkhave, sammā-ājīvo ? Idha, bhikkhave ariyasāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvitaṃ kappeti,—ayaṃ vuccati, bhikkhave, sammā-ājīvo.

9. Katamo ca, bhikkhave, sammāvāyāmo ? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabbhati, cittaṃ paggaṇhāti padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti .... pe .... padahati. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti .... pe .... padahati. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti .... pe .... padahati,—ayaṃ vuccati, bhikkhave, sammāvāyāmo.

10. Katamā ca, bhikkhave, sammāsati ? Idha, bhikkhave, bhikkhu kāye kāyânupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, vedanāsu vedanânupassī viharati ātāpī .... pe .... abhijjhā-domanassaṃ, citte cittânupassī viharati ātāpī .... pe .... abhijjhā-domanassaṃ, dhammesu dhammânupassī viharati ātāpī .... pe .... abhijjhā-domanassaṃ,—ayaṃ vuccati, bhikkhave, sammāsati.

11. Katamo ca, bhikkhave, sammāsamādhi ? Idha, bhikkhave, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi sa-vitakkaṃ sa-vicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti, yantaṃ ariyā ācikkhanti : 'upekhako satimā sukhavihārī'-ti, tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubb'eva somanassa-domanassānaṃ atthagamā adukkhamasukhaṃ upekhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati,—ayaṃ vuccati, bhikkhave, sammāsamādhī-ti.

5. Anattalakkhana-Sutta

(Abridged)

[Saṃyutta-Nikāya]

1. Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā Pañcavaggiye bhikkhū .... etad-avoca :

2. Rūpaṃ, bhikkhave, anattā. Rūpañ-ca, bhikkhave, attā abhavissa na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe : 'evam-me rūpaṃ hotu, evam-me rūpaṃ mā ahosî'-ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe : 'evam-me rūpaṃ hotu, evam-me rūpaṃ mā ahosî'-ti.

3. Vedanā anattā. Vedanā ca h' idaṃ, bhikkhave, attā abhavissa na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya : 'evam-me vedanā hotu, evam-me vedanā mā ahosî'-ti. Yasmā ca kho bhikkhave, vedanā anattā tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya : 'evam-me vedanā hotu, evam-me vedanā mā ahosî'-ti.

4. Saññā anattā. Saññā ca h' idaṃ, bhikkhave, attā abhavissa .... pe .... evam-me saññā mā ahosî'-ti.

5. Saṅkhārā anattā. Saṅkhārā ca h' idaṃ, bhikkhave, attā abhavissaṃsu .... pe .... evam-me saṅkhārā mā ahesun'-ti.

6. Viññāṇaṃ anattā. Viññāṇaṃ h' idaṃ, bhikkhave, attā abhavissa .... pe .... evam-me viññāṇaṃ mā ahosî'-ti.

7. Taṃ kiṃ maññatha, bhikkhave ? Rūpaṃ niccaṃ vā aniccaṃ vâ-ti ? —Aniccaṃ bhante. —Yaṃ pana aniccaṃ, dukkhaṃ vā taṃ sukhaṃ vâ-ti ? —Dukkhaṃ bhante. —Yaṃ pana aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallan-nu taṃ samanupassituṃ : 'etaṃ mama, eso 'ham-asmi, eso me attâ-ti ? —No h'etaṃ bhante.

Vedanā .... pe .... saññā .... pe .... saṅkhārā .... pe .... viññāṇaṃ niccaṃ vā aniccaṃ vâ-ti ? —Aniccaṃ bhante. —Yaṃ pana aniccaṃ, dukkhaṃ vā taṃ sukhaṃ vâ-ti ? —Dukkhaṃ bhante. —Yaṃ panâniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallan-nu taṃ samanupassituṃ : 'etaṃ mama, eso 'ham-asmi, eso me attâ'-ti ? —No h'etaṃ bhante.

8. Tasmā-t-iha, bhikkhave, yaṃ kiñci rūpaṃ atītânāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ 'n'etaṃ mama,

n'eso 'ham-asmi, na m'eso attâ'-ti, evam-etaṃ yathâbhûtaṃ sammappaññâya daṭṭhabbaṃ.

Yâ kâci vedanâ .... pe .... yâ kâci saññâ .... pe .... ye keci saṅkhârâ .... pe .... yaṃ kiñci viññâṇaṃ atîtânâgatapaccuppannaṃ ajjhattaṃ vâ bahiddhâ vâ, oḷârikaṃ vâ sukhumaṃ vâ, hînaṃ vâ paṇîtaṃ vâ, yaṃ dûre santike vâ, sabbaṃ viññâṇaṃ 'n'etaṃ mama, n'eso 'ham-asmi, na m'eso attâ'-ti, evam-etaṃ yathâbhûtaṃ sammappaññâya daṭṭhabbaṃ.

9. Evaṃ passaṃ bhikkhave sutavâ ariyasâvako rûpasmiṃ nibbindati, vedanâya nibbindati, saññâya nibbindati, saṅkhâresu nibbindati, viññâṇasmiṃ nibbindati. Nibbindaṃ virajjati, virâgâ vimuccati, vimuttasmiṃ 'vimuttaṃ' iti ñâṇaṃ hoti. 'Khîṇâ jâti, vusitaṃ brahmacariyaṃ, kataṃ karaṇîyaṃ, nâparaṃ itthattâyâ-ti pajânâti.

10. Idam-avoca Bhagavâ. Attamanâ Pañcavaggiyâ bhikkhû Bhagavato bhâsitaṃ abhinanduṃ. Imasmiñ-ca pana veyyâkaraṇasmiṃ bhaññamâne, Pañcavaggiyânaṃ bhikkhûnaṃ anupâdâya âsavehi cittâni vimucciṃsû-ti.

6. *Via-Media* between Atthitâ and N'atthitâ

[Saṃyutta-Nikâya]

1. Atha kho âyasmâ Channo senâsanaṃ saṃsâmetvâ pattacîvaraṃ âdâya yena Kosambi-Ghositârâmo, yen' âyasmâ Ânando ten' upasaṅkami, upasaṅkamitvâ âyasmatâ Ânandena saddhiṃ sammodi, sammodanîyaṃ kathaṃ sârâṇîyaṃ vîtisâretvâ ekam-antaṃ nisîdi. Ekam-antaṃ nisinno kho âyasmâ Channo âyasmantaṃ Ânandaṃ etad-avoca :

2. Ekaṃ idâhaṃ, âvuso Ânanda, samayaṃ Bârâṇasiyaṃ viharâmi Isipatane Migadâye. Atha khvâhaṃ âvuso sâyaṇhasamayaṃ paṭisallânâ vuṭṭhito avâpûraṇaṃ âdâya vihârena vihâraṃ upasaṅkamitvâ there bhikkhû etad-avocaṃ : Ovadantu maṃ âyasmanto therâ dhammiṃ kathaṃ yathâhaṃ dhammaṃ passeyyan-ti. Evaṃ vutte, maṃ âvuso therâ bhikkhû etad-avocuṃ: 'Rûpaṃ kho, âvuso Channa, aniccaṃ, vedanâ .... saññâ .... saṅkhârâ .... viññâṇaṃ aniccaṃ ; rûpaṃ anattâ, vedanâ .... saññâ .... saṅkhârâ .... viññâṇaṃ anattâ ; sabbe saṅkhârâ aniccâ, sabbe dhammâ anattâ'-ti.

3. Tassa mayhaṃ āvuso etad-ahosi : mayham-pi kho etam-evaṃ hoti : 'rūpaṃ aniccaṃ .... pe .... sabbe dhammā anattâ'-ti ; atha ca pana me sabbasaṅkhārasamathe sabbûpadhi-paṭinissagge taṇhakkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati, na vimuccati paritassanā. Upādānaṃ uppajjati, paccudāvattati mānasaṃ. Atha ko carahi me attâ-ti ? Na kho pan' etaṃ dhammaṃ passato hoti. Ko nu kho me tathā dhammaṃ deseyya yathā 'haṃ dhammaṃ passeyyan-ti ?

4. Tassa mayhaṃ āvuso etad-ahosi : ayaṃ kho āyasmā Ānando Kosambiyaṃ viharati Ghositârāme, Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ. Paboti ca me āyasmā Ānando tathā dhammaṃ desetuṃ yathā 'haṃ dhammaṃ passeyyaṃ. Atthi ca me āyasmante Ānande tāvatikā visaṭṭhi, yan-nūnâhaṃ yen' āyasmā Ānando ten' upasaṅkameyyan-ti.

5. Ovadatu maṃ āyasmā Ānando, anusāsatu maṃ āyasmā Ānando, karotu me āyasmā Ānando dhammiṃ kathaṃ yathā 'haṃ dhammaṃ passeyyan-ti.

6. Odah' āvuso Channa sotaṃ. Bhabbo 'si dhammaṃ viññātun-ti. Atha kho āyasmato Channassa tāvataken' eva uḷāraṃ pītipāmujjaṃ uppajji : 'bhabbo kir' asmi dhammaṃ viññātun'-ti.

7. Sammukhā me taṃ, āvuso Channa, Bhagavato sutaṃ, sammukhā ca paṭiggahitaṃ Kaccānagottaṃ bhikkhum-ovadantassa :

"Dvayanissito khvâyaṃ, Kaccāna, loko yebhuyyena : atthitañc'eva n'atthitañ-ca. Lokasamudayaṃ kho, Kaccāna, yathābhūtaṃ sammappaññāya passato yā loke n'atthitā sā na hoti. Lokanirodhaṃ kho, Kaccāna, yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti. Upāy'upādānâbhinivesa-vinibandho khvâyaṃ, Kaccāna, loko yebhuyyena, tañ-cāyaṃ upāy'upādānaṃ cetaso adhiṭṭhānâbhinivesânusayā na upeti, na upādiyati, nâdhiṭṭhāti : 'Attā me'-ti. Dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ niruddhamānaṃ nirujjhatî-ti na kaṅkhati, na vicikicchati, aparapaccayā ñāṇam-ev' assa ettha hoti. Ettāvatā kho, Kaccāna, sammādiṭṭhi hoti.

8. 'Sabbam-atthî'-ti kho, Kaccāna, ayaṃ eko anto. 'Sabbaṃ n'atthî'-ti ayaṃ dutiyo anto. Ete te, Kaccāna, ubho ante anupagamma *majjhena* Tathāgato dhammaṃ deseti :

"Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷâyatanaṃ, saḷâyatana-

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paccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-maraṇa-soka-parideva-dukkha-domanass'upāyāsā sambhavanti. Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesa-virāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā-maraṇa-soka-parideva-dukkha-domanass' upāyāsā nirujjhanti. Evam-etassa kevalassa dukkhakkhandhassa nirodho hotî''-ti.

9. Evam-etaṃ, āvuso Ānanda, hoti yesaṃ āyasmantānaṃ tādisā sabrahmacāriyo anukampakā atthakāmā ovādakā anusāsakā.

Idañ-ca pana me āyasmato Ānandassa dhammadesanaṃ sutvā dhammo abhisameto-ti.

7. Nature of Khandhas

[Majjhima-Nikāya]

1. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho Saccako Nigaṇṭhaputto yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad-avoca: Kahan-nu kho bho etarahi so bhavaṃ Gotamo viharati, dassanakāmā hi mayam taṃ bhavantaṃ Gotaman-ti. —Es' Aggivessana Bhagavā Mahāvanaṃ ajjhogāhitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisinno-ti.

2. Atha kho Saccako Nigaṇṭhaputto mahatiyā Licchaviparisāya saddhiṃ Mahāvanaṃ ajjhogāhitvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Te pi kho Licchavī app' ekacce Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdiṃsu, app' ekacce Bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdiṃsu, app' ekacce yena Bhagavā ten' añjaliṃ paṇāmetvā ekam-antaṃ nisīdiṃsu, app' ekacce Bhagavato santike nāmagottaṃ sāvetvā ekam-antaṃ nisīdiṃsu, app' ekacce tuṇhī-

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bhūtā ekam-antaṃ nisīdiṃsu. Ekam-antaṃ nisinno kho Saccako Niganṭhaputto Bhagavantaṃ etad-avoca :-

3. Puccheyyâhaṃ bhavantaṃ Gotamaṃ kañcid-eva desaṃ, sace me bhavaṃ Gotamo okāsaṃ karoti pañhassa veyyākaraṇāyâ-ti.—Pucch' Aggivessana yad-ākaṅkhasî-ti.—Kathaṃ pana bhavaṃ Gotamo sāvake vineti, kathaṃbhāgā ca pana bhoto Gotamassa sāvakesu anusāsani bahulā pavattatî-ti ?

4. Evaṃ kho ahaṃ, Aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati :—

Rūpaṃ bhikkhave aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ. Rūpaṃ bhikkhave anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā ; sabbe saṅkhārā aniccā, sabbe dhammā anattâ-ti.

5. Seyyathā pi, bho Gotama, ye kec' ime bījagāma-bhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti sabbe te paṭhaviṃ nissāya paṭhaviyaṃ patiṭṭhāya, evam-ete bījagāma-bhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti ; seyyathā pi vā pana, bho Gotama, ye kec' ime balakaraṇīyā kammantā karīyanti sabbe te paṭhaviṃ nissāya paṭhaviyaṃ patiṭṭhāya, evam-ete balakaraṇīyā kammantā karīyanti ; evam-eva kho, bho Gotama, rūp'attā 'yaṃ purisapuggalo, rūpe patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati ; vedan'attā 'yaṃ purisapuggalo, vedanāya patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati ; saññ'attā 'yaṃ purisapuggalo, saññāya patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati ; saṅkhār'attā 'yaṃ purisapuggalo, saṅkhāresu patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati ; viññāṇ'attā 'yaṃ purisapuggalo, viññāṇe patiṭṭhāya puññaṃ vā apuññaṃ vā paasavatî-ti.

6. Nanu tvaṃ, Aggivessana, evaṃ vadesi : Rūpam-me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attâ-ti ?

Ahaṃ hi, bho Gotama, evaṃ vadāmi : Rūpam-me attā .... pe .... viññāṇaṃ me attâ-ti. Ayañ-ca mahatī janatâ-ti.

Kiṃ hi te, Aggivessana, mahatī janatā karissati ? Iṅgha tvaṃ, Aggivessana, sakaṃ yeva vādaṃ nibbeṭhehî-ti.

Ahaṃ hi, bho Gotama, evaṃ vadāmi : Rūpam-me attā .... pe .... viññāṇaṃ me attâ-ti.

Tena hi, Aggivessana, taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

7. Taṃ kiṃ maññasi, Aggivessana ? Vatteyya rañño khattiyassa muddhâvasittassa sakasmiṃ vijite vaso ghâtetâyaṃ vâ ghâtetuṃ, jâpetâyaṃ vâ jâpetuṃ, pabbâjetâyaṃ vâ pabbâjetuṃ, seyyathâ pi rañño Pasenadissa Kosalassa, seyyathâ pi vâ pana rañño Mâgadhassa Ajâtasattussa Vedehiputtassâ-ti ?

Vatteyya, bho Gotama, rañño khattiyassa .... pe .... Vedehiputtassa. Imesam-pi hi, bho Gotama, saṃghânaṃ gaṇânaṃ, seyyathîdaṃ Vajjînaṃ Mallânaṃ, vattati sakasmiṃ vijite vaso .... pe .... pabbâjetuṃ, kiṃ pana rañño khattiyassa muddhâvasittassa, seyyathâ pi rañño .... pe .... Vedehiputtassa. Vatteyya, bho Gotama, vattituñ-ca-m-arahatî-ti.

8. Taṃ kiṃ maññasi, Aggivessana ? Yaṃ tvaṃ evaṃ vadesi : rûpam-me attâ-ti, vattati te tasmiṃ rûpe vaso : 'evam-me rûpaṃ hotu, evam-me rûpaṃ mâ ahosî'-ti ?

Evaṃ vutte, Saccako Niganṭhaputto tuṇhî ahosi. Dutiyam-pi .... pe .... Tatiyam-pi kho Bhagavâ Saccakaṃ Niganṭhaputtaṃ etad-avoca : Taṃ kiṃ maññasi, Aggivessana ? Yaṃ tvaṃ evaṃ vadesi : rûpam-me attâ-ti, vattati te tasmiṃ rûpe vaso : 'evam-me rûpaṃ hotu, evam-me rûpaṃ mâ ahosî'-ti ?

No h' idaṃ bho Gotama.

9. Manasikarohi, Aggivessana, manasikaritvâ kho, Aggivessana, byâkarohi, na kho te sandhîyati purimena vâ pacchimaṃ pacchimena vâ purimaṃ. Taṃ kiṃ maññasi, Aggivessana ? Yaṃ tvaṃ evaṃ vadesi : vedanâ .... pe .... saññâ .... pe .... saṅkhârâ .... pe .... viññâṇaṃ me attâ-ti, vattati te tasmiṃ viññâṇe vaso : 'evam-me viññâṇaṃ hotu, evam-me viññâṇaṃ mâ ahosî'-ti ?

No h' idaṃ bho Gotama.

10. Manasikarohi, Aggivessana, manasikaritvâ kho .... pe .... purimaṃ. Taṃ kiṃ maññasi, Aggivessana ? Rûpaṃ niccaṃ vâ aniccaṃ vâ-ti ? —Aniccaṃ, bho Gotama. —Yaṃ panâniccaṃ, dukkhaṃ vâ taṃ sukhaṃ vâ-ti ? —Dukkhaṃ, bho Gotama. —Yaṃ panâniccaṃ dukkhaṃ vipariṇâma-dhammaṃ, kallan-nu taṃ samanupassituṃ : 'etaṃ mama, eso 'ham-asmi, eso me attâ'-ti? —No h' idaṃ bho Gotama.

11. Taṃ kiṃ maññasi, Aggivessana ? Vedanâ .... pe .... saññâ .... pe .... saṅkhârâ .... pe .... viññâṇaṃ niccaṃ vâ aniccaṃ vâ-ti ? —Aniccaṃ, bho Gotama. —Yaṃ panâniccaṃ, dukkhaṃ vâ taṃ sukhaṃ

vâ-ti ? —Dukkhaṃ, bho Gotama. —Yaṃ panâniccaṃ dukkhaṃ viparināma-dhammaṃ, kallan-nu taṃ samanupassituṃ : 'etaṃ mama, eso 'ham-asmi, eso me attâ'-ti ? —No h' idaṃ bho Gotama. —Taṃ kiṃ maññasi, Aggivessana ? Yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito dukkhaṃ 'etaṃ mama, eso 'ham-asmi, eso me attâ'-ti samanupassati, api nu kho so sāmaṃ vā dukkhaṃ parijāneyya dukkhaṃ vā parikkhepetvā vihareyyâ-ti ? —Kiṃ hi siyā bho Gotama ? No h' idaṃ bho Gotamâ-ti.

12. Seyyathā pi, Aggivessana, puriso sāratthiko sāragavesī sārapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ ādāya vanaṃ paviseyya, so tattha passeyya mahantaṃ kadalikkhandhaṃ ujuṃ navaṃ akukkukajātaṃ ; tam-enaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṃ vinibbhujeyya, so tattha pattavaṭṭiṃ vinibbhujanto pheggum-pi nâdhigaccheyya, kuto sāraṃ ; evam-eva kho tvaṃ, Aggivessana, mayā sakasmiṃ vāde samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho.

13. Bhāsitā kho pana te esā, Aggivessana, Vesāliyaṃ parisatiṃ vācā : 'Nâhaṃ taṃ passāmi samaṇaṃ vā brāhmaṇaṃ vā saṃghiṃ gaṇiṃ gaṇâcariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ ; thūṇañ-ce p' ahaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ sā pi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtassâ'-ti. Tuyhaṃ kho pan' Aggivessana app' ekaccāni sedaphusitāni nalāṭā muttāni uttarāsaṅgaṃ vinibbinditvā bhūmiyaṃ patiṭṭhitāni. Mayhaṃ kho pan' Aggivessana n'atthi etarahi kāyasmiṃ sedo-ti. [Iti Bhagavā tasmiṃ parisatiṃ suvaṇṇavaṇṇaṃ kāyaṃ vivari.]

Evaṃ vutte, Saccako Nigaṇṭhaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

14. Atha kho Dummukho Licchaviputto Saccakaṃ Nigaṇṭhaputtaṃ tuṇhībhūtaṃ .... pe .... appaṭibhānaṃ viditvā Bhagavantaṃ etad-avoca : Tiṭṭhat' esā, bho Gotama, amhākañ-c'eva aññesañ-ca puthu-samaṇabrāhmaṇānaṃ vācā, vilāpaṃ vilapitaṃ maññe. Kittāvatā ca nu kho bhoto Gotamassa sāvako sāsanakaro hoti ovādapaṭikaro tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparapaccayo satthusāsane viharatî-ti ?

15. Idha, Aggivessana, mama sāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ 'n'etaṃ mama, n'eso 'ham-asmi, na m' eso attā'-ti evam-etaṃ yathābhūtaṃ sammapaññāya passati. Yā kāci vedanā .... pe .... saññā .... pe .... saṅkhārā .... pe .... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ .... pe .... yathābhūtaṃ sammapaññāya passati. Ettāvatā kho, Aggivessana, sāsane mama sāvako sāsanakaro hoti ovādakaro .... pe .... satthu sāsane viharatī-ti.

16. Kittāvatā pana, bho Gotama, bhikkhu arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano samma-d-aññā vimutto-ti ?

Idh' Aggivessana, bhikkhu yaṃ kiñci rūpaṃ .... pe ...., yā kāci vedanā .... pe ...., yā kāci saññā .... pe ...., ye keci saṅkhārā .... pe ...., yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ .... pe .... yathābhūtaṃ sammapaññāya disvā anupādā vimutto hoti. Ettāvatā kho, Aggivessana, bhikkhu arahaṃ hoti khīṇāsavo .... pe .... vimutto. Evaṃ vimuttacitto kho, Aggivessana, bhikkhu tīhi anuttariyehi samannāgato hoti : dassanânuttariyena paṭipadânuttariyena vimuttânuttariyena. Evaṃ vimutto kho, Aggivessana, bhikkhu Tathāgataññeva sakkaroti garukaroti māneti pūjeti : 'Buddho so Bhagavā bodhāya dhammaṃ deseti, danto so Bhagavā damathāya dhammaṃ deseti, santo so Bhagavā samathāya dhammaṃ deseti, tiṇṇo so Bhagavā taraṇāya dhammaṃ deseti, parinibbuto so Bhagavā parinibbānāya dhammaṃ desetī'-ti.

17. Evaṃ vutte, Saccako Nigaṇṭhaputto Bhagavantaṃ etad-avoca : Mayam-eva, bho Gotama, dhaṃsī, mayaṃ pagabbhā, ye mayaṃ bhavantaṃ Gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha. Siyā hi, bho Gotama, hatthippabhinnaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ Gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho Gotama, jalantaṃ aggikkhandhaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ Gotamaṃ āsajja siyā purisassa sotthibhāvo. Siyā hi, bho Gotama, āsivisaṃ ghoravisaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ Gotamaṃ āsajja siyā purisassa sotthibhāvo. Mayam-eva, bho Gotama, dhaṃsī, mayaṃ pagabbhā, ye mayaṃ bhavantaṃ Gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha.

Adhivâsetu ca me bhavaṃ Gotamo svâtanâya bhattaṃ saddhiṃ bhikkhu-saṃghenâ-ti.

Adhivâsesi Bhagavâ tuṇhîbhâvenâ-ti.

8. Link between Sense-Organs and Sense-Objects

[Saṃyutta-Nikâya]

1. Ekaṃ ˜samayaṃ˜ âyasmâ ca Sâriputto âyasmâ ca Mahâ-Koṭṭhiko Bârâṇasiyaṃ viharanti Isipatane Migadâye.

2. Atha kho âyasmâ Mahâ-Koṭṭhiko sâyaṇhasamayaṃ paṭisallânâ vuṭṭhito yenâyasmâ Sâriputto ten' upasaṅkami, upasaṅkamitvâ âyasmatâ Sâriputtena saddhiṃ sammodi, sammodanîyaṃ kathaṃ sârâṇîyaṃ vîtisâretvâ ekam-antaṃ nisîdi. Ekam-antaṃ nisinno kho âyasmâ Mahâ-Koṭṭhiko âyasmantaṃ Sâriputtaṃ etad-avoca :—

Kin-nu kho, âvuso Sâriputta, cakkhu rûpânaṃ saṃyojanaṃ, rûpâ cakkhussa saṃyojanaṃ ; jivhâ rasânaṃ saṃyojanaṃ, rasâ jivhâya saṃyojanaṃ ; mano dhammânaṃ saṃyojanaṃ, dhammâ manassa saṃyojanan-ti ?

3. Na kho, âvuso Koṭṭhika, cakkhu rûpânaṃ saṃyojanaṃ, na rûpâ cakkhussa saṃyojanaṃ ; yañ-ca tattha tad-ubhayaṃ paṭicca uppajjati chandarâgo, taṃ tattha saṃyojanaṃ. Na jivhâ rasânaṃ saṃyojanaṃ, na rasâ jivhâya saṃyojanaṃ ; yañ-ca tattha tad-ubhayaṃ paṭicca uppajjati chandarâgo, taṃ tattha saṃyojanaṃ. Na mano dhammânaṃ saṃyojanaṃ, na dhammâ manassa saṃyojanaṃ ; yañ-ca tattha tad-ubhayaṃ paṭicca uppajjati chandarâgo taṃ tattha saṃyojanaṃ.

4. Seyyathâ pi âvuso kâḷo ca balivaddo odâto ca balivaddo ekena damena vâ yottena vâ saṃyutt' assu. Yo nu kho evaṃ vadeyya 'Kâḷo balivaddo odâtassa balivaddassa saṃyojanaṃ, odâto balivaddo kâḷassa balivaddassa saṃyojanan'-ti, sammâ nu kho so vadamâno vadeyyâ-ti ?—No h'etaṃ âvuso. Na kho âvuso kâḷo balivaddo odâtassa balivaddassa saṃyojanaṃ, na pi odâto balivaddo kâḷassa balivaddassa saṃyojanaṃ. Yena ca kho ekena damena vâ yottena vâ saṃyuttâ, taṃ tattha saṃyojanaṃ.—Evam-eva kho âvuso na cakkhu rûpânaṃ saṃyojanaṃ, na rûpâ cakkhussa saṃyojanaṃ. Na jivhâ rasânaṃ saṃyojanaṃ,

na rasā jivhāya saṃyojanaṃ. Na mano dhammānaṃ saṃyojanaṃ, na dhammā manasa saṃyojanaṃ, yañ-ca tattha tad-ubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ.

5. Cakkhu vā āvuso rūpānaṃ saṃyojanaṃ abhavissa, rūpā vā cakkhussa saṃyojanaṃ, na-y-idaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho āvuso na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ, yañ ca tattha tad-ubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya .... pe ... jivhā vā .... pe .... mano vā āvuso dhammānaṃ saṃyojanaṃ abhavissa, dhammā vā manassa saṃyojanaṃ, na-y-idaṃ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho āvuso na mano .... pe .... saṃyojanaṃ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

6. Saṃvijjati kho āvuso Bhagavato cakkhu. Passati Bhagavā cakkhunā rūpaṃ. Chandarāgo Bhagavato n'atthi ; suvimuttacitto Bhagavā .... pe .... Saṃvijjati kho āvuso Bhagavato jivhā. Sāyati Bhagavā jivhāya rasaṃ. Chandarāgo Bhagavato n'atthi ; suvimuttacitto Bhagavā .... pe .... Saṃvijjati kho āvuso Bhagavato mano. Jānāti Bhagavā manasā dhammaṃ. Chandarāgo Bhagavato n'atthi ; suvimuttacitto Bhagavā.

7. Iminā kho etaṃ āvuso pariyāyena veditabbaṃ. Yathā na cakkhu rūpānaṃ saṃyojanaṃ, na rūpā cakkhussa saṃyojanaṃ ; yañ-ca tattha tad-ubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanaṃ. Na sotaṃ .... pe .... na ghānaṃ .... pe .... na jivhā .... pe .... na kāyo .... pe .... na mano dhammānaṃ saṃyojanaṃ, na dhammā manassa saṃyojanaṃ ; yañ-ca tattha tad-ubhayaṃ paṭicca uppajjati chandarāgo, taṃ tattha saṃyojanan-ti.

9. Five Types of Brāhmana

[Aṅguttara-Nikāya]

1. Atha kho Doṇo brāhmaṇo yena Bhagavā ten'upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi ; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Doṇo brāhmaṇo Bhagavantaṃ etad-avoca :—

2. Sutaṃ me taṃ, bho Gotama : 'Na samaṇo Gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayo-anuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti'-ti. Ta-y-idaṃ, bho Gotama, tath'eva, na hi bhavaṃ Gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayo-anuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti. Ta-y-idaṃ, bho Gotama, na sampannam-evâ-ti.

Tvam-pi no Doṇa brāhmaṇo paṭijānāsi ?

Yaṃ hi taṃ, bho Gotama, sammā vadamāno vadeyya: 'Brāhmaṇo ubbato sujāto, mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū sa-nighaṇḍu-keṭubhānaṃ sâkkharappabhedānaṃ itihāsa-pañcamānaṃ padako veyyākaraṇo lokâyata-mahāpurisalakkhaṇesu anavayo'-ti, mam' eva taṃ, bho Gotama, sammā vadamāno vadeyya. Ahaṃ hi, bho Gotama, brāhmaṇo ubhato sujāto, mātito ca pitito ca .... lokâyata-mahāpurisalakkhaṇesu anavayo-ti.

Ye kho te Doṇa brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesañ-c'idaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad-anugāyanti tad-anubhāsanti, bhāsitaṃ anubhāsanti, vācitaṃ anuvācenti, seyyathîdaṃ —Aṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamadaggi, Aṅgīraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu, —tyassu 'me pañca brāhmaṇe paññāpenti : brahma-samaṃ deva-samaṃ mariyādaṃ sambhinna-mariyādaṃ brāhmaṇacaṇḍālaṃ yeva pañcamaṃ. Tesaṃ tvaṃ Doṇa katan o-ti ?

Na kho mayaṃ, bho Gotama, ime pañca brāhmaṇe jānāma, atha kho mayaṃ brāhmaṇā tveva jānāma. Sādhu me, bhavaṃ Gotama, tathā dhammaṃ desetu, yathâhaṃ ime pañca brāhmaṇe jāneyyan-ti.

Tena hi brāhmaṇa suṇāhi, sādhukaṃ manasikarohi, bhāsissāmî-ti.

'Evaṃ bho'-ti kho Doṇo brāhmaṇo Bhagavato paccassosi.

3. Bhagavā etad-avoca :—

Kathañ-ca Doṇa brāhmaṇo brahma-samo hoti ?

Idha Doṇa brāhmaṇo ubhato sujāto hoti, mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. So aṭṭha-cattālīsavassāni komāra-brahmacariyaṃ carati mante adhīyamāno, aṭṭha-cattālīsavassāni komāra-brahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhanaṃ pariyesati, dhammen' eva no adhammena. Tattha ca Doṇa ko dhammo ? N'eva kasiyā na vaṇijjāya na gorakkhena na issatthena na rājaporisena na sippaññatarena, kevalaṃ bhikkhācariyāya kapālaṃ anatimaññamāno. So ācariyassa ācariyadhanaṃ nīyādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ ; iti uddhaṃ adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. Karuṇāsahagatena .... muditāsahagatena .... upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ. Iti uddhaṃ adho .... pe .... sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So ime cattāro brahmavihāre bhāvetvā kāyassa bhedā param-maraṇā sugatiṃ brahmalokaṃ upapajjati. Evaṃ kho Doṇa brāhmaṇo brahma-samo hoti.

4. Kathañ-ca Doṇa brāhmaṇo deva-samo hoti ?

Idha Doṇa brāhmaṇo ubhato sujāto hoti .... pe .... aṭṭha-cattālīsa-vassāni komāra-brahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhanaṃ pariyesati dhammen' eva no adhammena .... pe .... kevalaṃ bhikkhācariyāya kapālaṃ anatimaññamāno. So ācariyassa ācariyadhanaṃ nīyādetvā dāraṃ pariyesati, dhammen' eva no adhammena. Tattha ca Doṇa ko dhammo ? N'eva kayena na vikkayena, brāhmaṇiṃ yeva udakûpassaṭṭhaṃ. So brāhmaṇiṃ yeva gacchati, na khattiyiṃ na vessiṃ na suddiṃ na caṇḍāliṃ na nesādiṃ na veṇiṃ na rathakāriṃ na pukkusiṃ gacchati, na gabbhiniṃ gacchati, na pāyamānaṃ gacchati, na anutuniṃ gacchati. .... Pajatthā 'va brāhmaṇassa brāhmaṇī hoti. So methunaṃ uppādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno vivicc'eva kāmehi vivicca akusalehi dhammehi sa-vitakkaṃ sa-vicāraṃ

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vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Puna ca paraṃ Doṇa so vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Puna ca paraṃ so Doṇa pabbajito pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti, yan-taṃ ariyā ācikkhanti : 'upekhako satimā sukhavihārī'-ti, tatiyaṃ jhānaṃ upasampajja viharati. Puna ca paraṃ Doṇa so sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa-domanassānaṃ atthagamā adukkham-asukhaṃ upekhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So ime cattāro jhāne bhāvetvā kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. Evaṃ kho Doṇa brāhmaṇo deva-samo hoti.

5. Kathañ-ca Doṇa brāhmaṇo mariyādo hoti ?

Idha Doṇa brāhmaṇo ubhato sujāto hoti, ... pe .... aṭṭha-cattālīsa-vassāni komāra-brahmacariyaṃ caritvā .... pe .... kevalaṃ bhikkhācariyāya kapālaṃ anatimaññamāno. So ācariyassa ācariyadhanaṃ nīyādetvā dāraṃ pariyesati dhammen' eva no adhammena .... pe .... Pajatthā'va brāhmaṇassa brāhmaṇī hoti. So methunaṃ uppādetvā tam-eva puttassādaṃ nikāmayamāno kuṭumbiṃ ajjhāvasati, na agārasmā anagāriyaṃ pabbajati. Yāva porāṇānaṃ brāhmaṇānaṃ mariyādā, tattha tiṭṭhati, taṃ na vītikkamati. Yāva porāṇānaṃ brāhmaṇānaṃ mariyādā, tattha brāhmaṇo ṭhito taṃ na vītikkamatī-ti kho Doṇa tasmā brāhmaṇo 'mariyādo'-ti vuccati. Evaṃ kho Doṇa brāhmaṇo mariyādo hoti.

6. Kathañ-ca Doṇa brāhmaṇo sambhinna-mariyādo hoti ?

Idha Doṇa brāhmaṇo ubhato sujāto hoti, ... pe .... aṭṭhacattālīsa-vassāni komāra-brahmacariyaṃ caritvā .... pe .... kevalaṃ bhikkhācariyāya kapālaṃ anatimaññamāno. So ācariyassa ācariyadhanaṃ nīyādetvā dāraṃ pariyesati dhammena pi adhammena pi, kayena pi vikkayena pi, brāhmaṇim pi udakûpassaṭṭhaṃ. So brāhmaṇim-pi gacchati, khattiyim-pi gacchati, vessim-pi gacchati, suddim-pi gacchati, caṇḍālim-pi gacchati, nesādim-pi gacchati, veṇim pi gacchati, rathakārim-pi gacchati, pukkusim-pi gacchati, gabbhinim-pi gacchati, pāyamānam-pi gacchati, ututnim-pi gacchati, anutunim-pi gacchati. Tassa sā hoti brāhmaṇī kāmatthā pi davatthā pi ratatthā pi. Pajatthā pi brāhmaṇassa brāhmaṇī hoti. Yāva porāṇānaṃ brāhmaṇānaṃ mariyādā, tattha na tiṭṭhati, taṃ vītikkamati. Yāva porāṇānaṃ brāhma-

pānaṃ mariyādā, tattha brāhmaṇo na ṭhito, taṃ vītikkamatī-ti kho Doṇa tasmā brāhmaṇo 'sambhinna-mariyādo'-ti vuccati. Evaṃ kho Doṇa brāhmaṇo sambhinna-mariyādo hoti.

7. Kathañ-ca Doṇa brāhmaṇo brāhmaṇa-caṇḍālo hoti ?

Idha Doṇa brāhmaṇo ubhato sujāto hoti .... pe .... aṭṭha-cattālīsa-vassāni komāra-brahmacariyaṃ caritvā mante adhīyitvā ācariyassa ācariyadhanaṃ pariyesati dhammena pi adhammena pi, kasiyā pi, vaṇijjāya pi, gorakkhena pi, issatthena pi, rājaporisena pi, sippaññatarena pi, kevalam pi bhikkhācariyāya kapālaṃ anatimaññamāno. So ācariyassa ācariyadhanaṃ niyādetvā dāraṃ pariyesati dhammena pi adhammena pi, kayena pi vikkayena pi, brāhmaṇim-pi udakûpassaṭṭhaṃ. So brāhmaṇim-pi gacchati, khattiyim-pi gacchati, ... pe .... Pajatthā pi brāhmaṇassa brāhmaṇī hoti. So sabbakammehi jīvitaṃ kappeti. Tam-enaṃ brāhmaṇā evaṃ āhaṃsu : kasmā bhavaṃ brāhmaṇo paṭijānamāno sabbakammehi jīvitaṃ kappetī-ti ? So evam-āha : seyyathā pi bho aggi sucim-pi dahati, asucim-pi dahati, na ca tena aggi upalippati, evam-eva kho bho sabbakammehi ce pi brāhmaṇo jīvitaṃ kappeti, na ca tena brāhmaṇo upalippatī-ti. 'Sabbakammehi jīvitaṃ kappetī'-ti kho Doṇa tasmā brāhmaṇo 'brāhmaṇa-caṇḍālo'-ti vuccati. Evaṃ kho Doṇa brāhmaṇo brāhmaṇa-caṇḍālo hoti.

8. Ye kho te Doṇa brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro .... pe ...., seyyathīdaṃ—Aṭṭhako, Vāmako, ... Kassapo, Bhagu,—tyassu 'me pañca brāhmaṇe paññāpenti : brahma-samaṃ deva-samaṃ mariyādaṃ sambhinna-mariyādaṃ brāhmaṇa-caṇḍālaṃ yeva pañcamaṃ. Tesaṃ tvaṃ Doṇa katamo-ti ?

Evaṃ sante, mayaṃ, bho Gotama, brāhmaṇa-caṇḍālam-pi na pūrema. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi, bho Gotama, nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā tela-pajjotaṃ dhāreyya : 'cakkhumanto rūpāni dakkhintī'-ti,—evam-evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esâhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañ-ca bhikkhusaṃghañ ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāṇ'upetaṃ saraṇaṃ gataṃ.

10. Brahma-Sahavyatā

(a) *Buddha and the Tevijjas*

[Dīgha-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi yena Manasākaṭaṃ nāma Kosalānaṃ brāhmaṇa-gāmo tad-avasari. Tatra sudaṃ Bhagavā Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā nadiyā tīre ambavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasākaṭe paṭivasanti, seyyathîdaṃ Caṅkī brāhmaṇo, Tārukkho brāhmaṇo, Pokkharasāti brāhmaṇo, Jāṇussoṇi brāhmaṇo, Todeyya brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā.

2. Atha kho Vāseṭṭha-Bhāradvājānaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi. Vāseṭṭho māṇavo evam-āha: Ayam-eva ujumaggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svâyaṃ akkhāto brāhmaṇena Pokkharasātinâ-ti. Bhāradvājo māṇavo evam-āha: Ayam-eva ujumaggo, ayaṃ añjasâyano niyyāti takkarassa Brahma-sahavyatāya, svâyaṃ akkhāto brāhmaṇena Tārukkhenâ-ti. N'eva kho asakkhi Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi Bhāradvājo māṇavo Vāseṭṭhaṃ māṇavaṃ saññāpetuṃ.

3. Atha kho Vāseṭṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi: Ayaṃ kho Bhāradvāja samaṇo Gotamo Sakyaputto Sakyakulā pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā nadiyā tīre ambavane. Taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā arahaṃ sammāsambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho bhagavâ-ti. Āyāma, bho Bhāradvāja, yena samaṇo Gotamo ten'upasaṅkamissāma, upasaṅkamitvā etam-atthaṃ samaṇaṃ Gotamaṃ pucchissāma. Yathā no samaṇo Gotamo byākarissati, tathā naṃ dhāressāmâ-ti. —'Evaṃ bho'-ti kho Bhāradvājo māṇavo Vāseṭṭhassa māṇavassa paccassosi.

4. Atha kho Vāseṭṭha-Bhāradvājā māṇavā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavatā saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdiṃsu.

5. "Iti kira Vāseṭṭha tvaṃ evaṃ vadesi: ayam-eva ujumaggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya,

svâyaṃ akkhāto brāhmaṇena Pokkharasātinâ-ti. Bhāradvājo māṇavo evam-āha: ayam-eva ujumaggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svâyaṃ akkhāto brāhmaṇena Tārukkhenâ-ti. Atha kismiṃ pana vo Vāseṭṭha viggaho, kismiṃ vivādo, kismiṃ nānāvādo''-ti ?

6. Maggâmagge, bho Gotama. Kincâpi, bho Gotama, brāhmaṇā nānāmagge paññāpenti—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Bhavyārijjhā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāya ? Seyyathā pi, bho Gotama, gāmassa vā nigamassa vā avidūre bahūni ce pi nānāmaggāni bhavanti, atha kho sabbāni tāni gāmasamosaraṇāni bhavanti, evam-eva kho, bho Gotama, kiñcâpi brāhmāṇā nānāmagge paññāpenti—Addhariyā brāhmaṇā, ... pe .... Bhavyārijjhā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyâ-ti ?

7. Kiṃ pana, Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ eka-brāhmaṇo pi, yena Brahmā sakkhidiṭṭho-ti ?

No h' idaṃ bho Gotama.

Kiṃ pana, Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekâcariyo pi, yena Brahmā sakkhidiṭṭho-ti ?

No h' idaṃ bho Gotama.

Kiṃ pana, Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekâcariyapācariyo pi, yena Brahmā sakkhidiṭṭho-ti ?

No h' idaṃ bho Gotama.

Kiṃ pana, Vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamâcariya-mahāyugā, yena Brahmā sakkhidiṭṭho-ti ?

No h' idaṃ bho Gotama.

Kiṃ pana, Vāseṭṭha, ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesaṃ idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad-anugāyanti tad-anubhāsanti, bhāsitaṃ anubhāsanti, vācitaṃ anuvācenti, —seyyathîdaṃ Aṭṭhako, Vāmako, Vāmadeva, Vessāmitto, Yamataggi, Aṅgiraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhagu,—te pi evaṃ āhaṃsu: 'mayaṃ etaṃ jānāma, mayaṃ etaṃ jānāma yattha vā Brahmā yena vā Brahmā yahiṃ vā Brahmâ'-ti ?

No h' idaṃ bho Gotama.

8. Taṃ kiṃ maññasi Vāseṭṭha ? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatî-ti ?

Addhā kho, bho Gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatî-ti.

Te vata, Vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti tassa sahavyatāya maggaṃ desessanti : 'ayam-eva ujumaggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa Brahma-sahavyatāyâ'-ti, n'etaṃ ṭhānaṃ vijjati. Seyyathā pi, Vāseṭṭha, andhaveṇi paramparā-saṃsattā, purimo pi na passati, majjhimo pi na passati, pacchimo pi na passati, evam-eva kho, Vāseṭṭha, andhaveṇûpamaṃ yeva tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ, purimo pi na passati, majjhimo pi na passati, pacchimo pi na passati. Tesaṃ imaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ hassakaṃ yeva sampajjati, lāmakaṃ yeva sampajjati, rittakaṃ yeva sampajjati, tucchakaṃ yeva sampajjati.

9. Taṃ kiṃ maññasi Vāseṭṭha ? Passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattantî-ti ?

Evaṃ bho Gotama. Passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca .... pe .... namassamānā anuparivattantî-ti.

Taṃ kiṃ maññasi Vāseṭṭha ? Yaṃ passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca .... pe .... namassamānā anuparivattanti, — pahonti candimasuriyānaṃ sahavyatāya maggaṃ desetuṃ : 'ayam-eva ujumaggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa candimasuriyānaṃ sahavyatāyâ'-ti ?

No h' idaṃ bho Gotama.

10. Iti kira, Vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca .... pe .... anuparivattanti,—tesam-pi na-ppahonti candimasuriyānaṃ sahavyatāya maggaṃ dassetuṃ : 'ayam-eva ujumaggo, ayaṃ añjasâyano niyyāniko niyyāti takkarassa candimasuriyānaṃ sahavyatāyâ'-ti,—kiṃ pana na kira tevijjehi brāhmaṇehi Brahmā sakkhidiṭṭho, na pi kira tevijjānaṃ brāhmaṇā-naṃ ācariyehi Brahmā sakkhidiṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkhidiṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamâcariya-mahāyugehi Brahmā sakkhidiṭṭho. Seyyathā pi, Vāseṭṭha, ayaṃ Aciravatī nadī pūrā udakassa

samatittikā kākapeyyā. Atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṃ taritukāmo. So orimatīre ṭhito pārimaṃ tīraṃ avheyya : 'ehi parapāraṃ, ehi parapāran'-ti. Taṃ kiṃ maññasi Vāseṭṭha ? Api nu tassa purisassa avhayanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā Aciravatiyā nadiyā pārimaṃ tīraṃ orimaṃ tīraṃ āgaccheyyâ-ti ?

No h' idaṃ bho Gotama.

11. Evam-eva kho, Vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakaraṇā te dhamme samādāya vattamānā evaṃ āhaṃsu : Indaṃ avhayāma, Somaṃ avhayāma, Varuṇaṃ avhayāma, Isānaṃ avhayāma, Pajāpatiṃ avhayāma, Brahmaṃ avhayāma, Mahiddhiṃ avhayāma, Yamaṃ avhayāmâ-ti. Te vata, Vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakaraṇā te dhamme samādāya vattamānā avhayanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā kāyassa bhedā param-maraṇā Brahmānaṃ sahavyûpagā bhavissantî-ti, n'etaṃ ṭhānaṃ vijjati.

12. Taṃ kiṃ maññasi Vāseṭṭha ? Idh' assa puriso Manasākaṭe jāto vaddho. Tam-enaṃ Manasākaṭato avassaṭaṃ Manasākaṭassa maggaṃ puccheyyuṃ. Siyā nu kho Vāseṭṭha tassa purisassa Manasākaṭe jāta-vaddhassa Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vâ-ti ?

No h' idaṃ bho Gotama. Taṃ kissa hetu ? Asu hi, bho Gotama, puriso Manasākaṭe jāto vaddho, tassa sabbān[1] eva Manasākaṭassa maggāni suviditānî-ti.

13. Siyā kho, Vāseṭṭha, tassa purisassa Manasākaṭe jāta-vaddhassa Manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā, no tveva Tathāgatassa Brahmaloke vā Brahmaloka-gāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā. Brahmānam-p' ahaṃ, Vāseṭṭha, pajānāmi Brahmalokañ-ca Brahmaloka-gāminiñ-ca paṭipadaṃ, yathā paṭipanno ca Brahmalokaṃ uppanno tañ-ca pajānāmî-ti.

Sutaṃ m' etaṃ, bho Gotama : 'samaṇo Gotamo Brahmānaṃ sahavyatāya maggaṃ desetî'-ti. Sādhu no bhavaṃ Gotamo Brahmānaṃ sahavyatāya maggaṃ desetu, ullumpatu bhavaṃ Gotamo brāhmaṇiṃ pajan-ti.

(b) *Buddha and Subha*

[Majjhima-Nikāya]

1. Bhagavā [Subhaṃ māṇavaṃ Todeyyaputtaṃ] etad avoca : Katamo ca, māṇava, Brahmānaṃ sahavyatāya maggo ? Idha, māṇava, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ ; iti uddhaṃ adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati. Evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrâvasissati, na taṃ tatrâvatiṭṭhati. Seyyathā pi, māṇava, balavā saṅkhadhamo appakasiren' eva catuddisā viññāpeyya, evam-eva kho, māṇava, evaṃ bhāvitāya mettāya cetovimuttiyā, yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrâvasissati, na taṃ tatrâvatiṭṭhati. Ayam-pi kho, māṇava, Brahmānaṃ sahavyatāya maggo.

2. Puna ca paraṃ, māṇava, bhikkhu karuṇā-sahagatena cetasā .... pe .... muditā-sahagatena cetasā .... pe .... upekhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhaṃ adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati. Evaṃ bhāvitāya kho, māṇava, upekhāya cetovimuttiyā, yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrâvasissati, na taṃ tatrâvatiṭṭhati. Seyyathā pi, māṇava, balavā saṅkhadhamo appakasiren' eva catuddisā viññāpeyya, evam-eva kho, māṇava, evaṃ bhāvitāya upekhāya cetovimuttiyā, yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrâvasissati, na taṃ tatrâvatiṭṭhati. Ayam-pi kho, māṇava, Brahmānaṃ sahavyatāya maggo-ti.

3. Evaṃ vutte, Subho māṇavo Todeyyaputto Bhagavantaṃ etad-avoca Abhikkantaṃ bho Gotama .... pe .... upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāṇ'upetaṃ saraṇaṃ gataṃ. Handa ca dāni mayaṃ, bho Gotama, gacchāma ; bahukiccā mayaṃ bahukaraṇīyâ-ti. —Yassa dāni tvaṃ, māṇava, kālaṃ maññasi-ti.

Atha kho Subho māṇavo Todeyyaputto Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāy'āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

11. Buddha on Yañña
[Aṅguttara-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṭo hoti : pañca usabhasatāni thūṇûpanītāni honti yaññatthāya, pañca vacchatarasatāni thūṇûpanītāni honti yaññatthāya, pañca ajasatāni thūṇûpanītāni honti yaññatthāya, pañca urabbhasatāni thūṇûpanītāni honti yaññatthāya.

2. Atha kho Uggatasarīro brāhmaṇo yena Bhagavā ten'upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi ; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Uggatasarīro brāhmaṇo Bhagavantaṃ etad-avoca : Sutaṃ m' etaṃ, bho Gotama : aggissa ādhānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahânisaṃsan-ti. —Mayā pi kho etaṃ, brāhmaṇa, sutaṃ : aggissa ādhānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti mahânisaṃsan-ti. Dutiyam-pi kho....tatiyam-pi kho Uggatasarīro brāhmaṇo Bhagavantaṃ etad-avoca : Sutaṃ m'etaṃ bho .... pe .... mahânisaṃsan-ti. —Mayā pi kho etaṃ brāhmaṇa sutaṃ .... pe .... mahânisaṃsan-ti. —Ta-y-idaṃ, bho Gotama, sameti bhoto c'eva Gotamassa amhākañ-ca, yad-idaṃ sabbena sabban-ti.

3. Evaṃ vutte, āyasmā Ānando Uggatasarīraṃ brāhmaṇaṃ etad-avoca : Na kho, brāhmaṇa, Tathāgatā evaṃ pucchitabbā : sutaṃ m'etaṃ bho .... pe .... mahânisaṃsan-ti. Evañ-ca kho, brāhmaṇa, Tathāgatā pucchitabbā : ahañ-hi bhante aggiṃ ādhātukāmo yūpaṃ ussāpetukāmo ; ovadatu maṃ bhante Bhagavā, anusāsatu maṃ bhante Bhagavā, yaṃ mama assa dīgharattaṃ hitāya sukhāyâ-ti.

4. Atha kho Uggatasarīro brāhmaṇo Bhagavantaṃ etad-avoca : ahañ hi, bho Gotama, aggiṃ ādhātukāmo .... pe .... dīgharattaṃ hitāya sukhāyâ-ti. —Aggiṃ, brāhmaṇa, ādhento yūpaṃ ussāpento pubb'eva yaññā tīṇi satthāni ussāpeti akusalāni dukkh'udrayāni dukkha-vipākāni. Katamāni tīṇi ? Kāya-satthaṃ, vacī-satthaṃ, mano-satthaṃ.

5. Aggiṃ, brāhmaṇa, ādhento yūpaṃ ussāpento pubb'eva yaññā evaṃ cittaṃ uppādeti : 'ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāyâ'-ti. So 'puññaṃ karomi'-ti apuññaṃ karoti, 'kusalaṃ

karomî'-ti akusalaṃ karoti, 'sugatiyā maggaṃ pariyesāmî'-ti duggatiyā maggaṃ pariyesati. Aggiṃ, brāhmaṇa, ādhento yūpaṃ ussāpento pubb'eva yaññā idaṃ paṭhamaṃ mano-satthaṃ ussāpeti akusalaṃ dukkh'udrayaṃ dukkha-vipākaṃ.

6. Puna ca paraṃ, brāhmaṇa, aggiṃ ādhento yūpaṃ ussāpento pubb'eva yaññā evaṃ vācaṃ bhāsati : 'ettakā usabhā haññantu, ... pe .... urabbhā haññantu yaññatthāyâ'-ti. So 'puññaṃ karomî'-ti .... pe .... duggatiyā maggaṃ pariyesati. Aggiṃ, brāhmaṇa, ādhento yūpaṃ ussāpento pubb'eva yaññā idaṃ dutiyaṃ vacî-satthaṃ ussāpeti akusalaṃ dukkh'udrayaṃ dukkha-vipākaṃ.

7. Puna ca paraṃ, brāhmaṇa, aggiṃ ādhento yūpaṃ ussāpento pubb'eva yaññā sayaṃ paṭhamaṃ samārabbhati : 'usabhā haññantu yaññatthāya', sayaṃ paṭhamaṃ samārabbhati : 'vacchatarā haññantu yaññatthāya', sayaṃ paṭhamaṃ samārabbhati : 'vacchatariyo haññantu yaññatthāya', sayaṃ paṭhamaṃ samārabbhati : 'ajā haññantu yaññatthāya', sayaṃ paṭhamaṃ samārabbhati : 'urabbhā haññantu yaññatthāyâ'-ti. So 'puññaṃ karomî'-ti .... pe .... duggatiyā maggaṃ pariyesati. Aggiṃ, brāhmaṇa, ādhento yūpaṃ ussāpento pubb'eva yaññā idaṃ tatiyaṃ kāya-satthaṃ ussāpeti akusalaṃ dukkh'udrayaṃ dukkha-vipākaṃ.

Aggiṃ, brāhmaṇa, ādhento yūpaṃ ussāpento pubb'eva yaññā imāni tīṇi satthāni ussāpeti akusalāni dukkh'udrayāni dukkha-vipākāni.

8. Tayo 'me, brāhmaṇa, aggî pahātabbā parivajjetabbā, na sevitabbā. Katame tayo ? Rāgaggi, dosaggi, mohaggi.

9. Kasmā câyaṃ, brāhmaṇa, rāgaggi pahātabbo parivajjetabbo, na sevitabbo ? Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinna-citto kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena .... vācāya .... manasā duccaritaṃ caritvā kāyassa bhedā param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmâyaṃ rāgaggi pahātabbo parivajjetabbo, na sevitabbo.

10. Kasmā câyaṃ, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo ? Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinna-citto kāyena .... vācāya .... manasā duccaritaṃ carati. So kāyena .... vācāya .... manasā duccaritaṃ caritvā .... pe .... nirayaṃ upapajjati. Tasmâyaṃ dosaggi pahātabbo parivajjetabbo, na sevitabbo.

11. Kasmā câyaṃ, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitabbo ? Mūḷho kho, brāhmaṇa mohena abhibhūto pariyādinna-

citto kāyena .... vācāya .... manasā duccaritaṃ carati. So kāyena .... vācāya .... manasā duccaritaṃ caritvā .... pe .... nirayaṃ upapajjati. Tasmâyaṃ mohaggi pahātabbo parivajjetabbo, na sevitabbo.

Ime kho, brāhmaṇa, tayo aggī pahātabbā parivajjetabbā, na sevitabbā.

12. Tayo kho 'me, brāhmaṇa, aggī sakkatvā garukatvā mānetvā pūjetvā sammā sukhaṃ parihātabbā. Katame tayo ? Āhuneyy'aggi, gahapat'aggi, dakkhiṇeyy'aggi.

13. Katamo ca, brāhmaṇa, āhuneyy'aggi ? Idha, brāhmaṇa, yassa te honti 'mātâ'-ti vā 'pitâ'-ti vā, ayaṃ vuccati, brāhmaṇa, āhuneyy'aggi. Taṃ kissa hetu ? Ato 'yaṃ, brāhmaṇa, āhuto sambhūto. Tasmâyaṃ āhuneyy'aggi sakkatvā garukatvā mānetvā pūjetvā sammā sukhaṃ parihātabbo.

14. Katamo ca, brāhmaṇa, gahapat'aggi ? Idha, brāhmaṇa, yassa te honti 'puttâ'-ti vā 'dārâ'-ti vā 'dāsâ'-ti vā 'pessâ'-ti vā 'kammakarâ'-ti vā, ayaṃ vuccati, brāhmaṇa, gahapat'aggi. Tasmâyaṃ gahapat'aggi sakkatvā .... parihātabbo.

15. Katamo ca, brāhmaṇa, dakkhiṇeyy'aggi ? Idha, brāhmaṇa, ye te samaṇa-brāhmaṇā madappamādā paṭiviratā khanti-soracce niviṭṭhā ekam-attānaṃ damenti, ekam-attānaṃ samenti, ekam-attānaṃ parinibbāpenti, ayaṃ vuccati, brāhmaṇa, dakkhiṇeyy'aggi. Tasmâyaṃ dakkhiṇeyy'aggi sakkatvā....parihātabbo.

Ime kho, brāhmaṇa, tayo aggī sakkatvā garukatvā mānetvā pūjetvā sammā sukhaṃ parihātabbā.

Ayaṃ kho pana, brāhmaṇa, kaṭṭhaggi kālena kālaṃ ujjāletabbo, kālena kālaṃ ajjhupekkhitabbo, kālena kālaṃ nibbāpetabbo, kālena kālaṃ nikkhipitabbo-ti.

16. Evaṃ vutte, Uggatasarīro brāhmaṇo Bhagavantaṃ etadavoca : Abhikkantaṃ bho Gotama, ... pe .... upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāṇ'upetaṃ saraṇaṃ gataṃ. Esâhaṃ, bho Gotama, pañca usabhasatāni muñcāmi, jīvitaṃ demi, pañca vacchatarasatāni muñcāmi, jīvitaṃ demi, pañca vacchatarisatāni muñcāmi, jīvitaṃ demi, pañca ajasatāni muñcāmi, jīvitaṃ demi, pañca urabbhasatāni muñcāmi, jīvitaṃ demi ; haritāni c'eva tiṇāni khādantu, sītāni ca pāniyāni pivantu, sīto ca nesaṃ vāto upavāyatû-ti.

12. Buddha and Bāhiya
[Udāna : Bāhiya-Sutta]

1 Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Bāhiyo dāru-cīriyo Suppārake paṭivasati samuddatīre, sakkato hoti garukato mānito pūjito apacito, lābhī cīvara-piṇḍapāta-senâsana-gilānapaccaya-bhesajja-parikkhārānaṃ. Atha kho Bāhiyassa dāru-cīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi : "ye ca kho keci loke arahanto vā arahatta-maggaṃ vā samāpannā ahaṃ tesaṃ aññataro"-ti.

2. Atha kho Bāhiyassa dāru-cīriyassa purāṇa-sālohitā devatā anukampikā atthakāmā Bāhiyassa dāru-cīriyassa cetasā cetoparivitakkaṃ aññāya yena Bāhiyo dāru-cīriyo ten' upasaṅkami, upasaṅkamitvā Bāhiyaṃ dāru-cīriyaṃ etad-avoca : N'eva kho tvaṃ, Bāhiya, arahā nâpi arahattamaggaṃ vā samāpanno, sā pi te paṭipadā n'atthi yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno-ti.

Atha ko carahi, devate, loke arahanto vā arahattamaggaṃ vā samāpanno-ti ?

Atthi, Bāhiya, Uttaresu Janapadesu Sāvatthi nāma nagaraṃ. Tattha so Bhagavā etarahi viharati arahaṃ sammāsambuddho, so hi, Bāhiya, Bhagavā arahā c'eva arahattāya ca dhammaṃ desetî-ti.

3. Atha kho Bāhiyo dāru-cīriyo tāya devatāya saṃvejito tāva-deva Suppārakā pakkāmi sabbattha ekarattiparivāsena, yena Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ten' upasaṅkami, upasaṅkamitvā Bhagavato pāde sirasā nipatitvā Bhagavantaṃ etad-avoca :

Desetu me bhante Bhagavā dhammaṃ, desetu Sugato dhammaṃ, yaṃ mam' assa dīgharattaṃ hitāya sukhāyâ-ti.

4. Tasmā-t-iha te, Bāhiya, evaṃ sikkhitabbaṃ : diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati. Evaṃ hi, Bāhiya, sikkhitabbaṃ : yato kho, Bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati, tato tvaṃ, Bāhiya, na tena ; yato tvaṃ, Bāhiya, na tena, tato tvaṃ, Bāhiya, na tattha ; yato tvaṃ, Bāhiya, na tattha, tato tvaṃ, Bāhiya, n'ev'idha na huraṃ na ubhaya-m-antarena ; es' ev' anto dukkhassâ-ti.

5. Atha kho Bāhiyassa dāru-cīriyassa Bhagavato imāya saṃkhittāya dhammadesanāya tāva-d-eva anupādāya āsavehi cittaṃ vimucci. Atha kho Bhagavā Bāhiyaṃ dāru-cīriyaṃ iminā saṃkhittena ovādena ovaditvā pakkāmi. Atha kho acirapakkantassa Bhagavato, Bāhiyaṃ dāru-cīriyaṃ gāvī taruṇavacchā adhipatitvā jīvitā voropesi.

6. Atha kho Bhagavā Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-paṭikkanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa Bāhiyaṃ dāru-cīriyaṃ kālakataṃ, disvāna bhikkhū āmantesi : Gaṇhatha bhikkhave Bāhiyassa dāru-cīriyassa sarīrakaṃ, mañcakaṃ āropetvā nīharitvā jhāpetha thūpañ-c' assa karotha, sabrahmacārī vo bhikkhave kālakato-ti.

7. 'Evaṃ bhante'-ti kho te bhikkhū Bhagavato paṭissutvā Bāhiyassa dāru-cīriyassa sarīrakaṃ mañcakaṃ āropetvā nīharitvā jhāpetvā thūpañ-c'assa karitvā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdiṃsu. Ekam-antaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocuṃ : Daḍḍhaṃ bhante Bāhiyassa dāru-cīriyassa sarīraṃ thūpañ-c' assa kataṃ. Tassa kā gati, ko abhisamparāyo-ti ?

Paṇḍito kho bhikkhave Bāhiyo dāru-cīriyo paccapādi dhammassânudhammaṃ, na ca maṃ dhammâdhikaraṇaṃ vihesesi. Parinibbuto, bhikkhave, Bāhiyo dāru-cīriyo-ti.

8. Atha kho Bhagavā etam-atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udânaṃ udānesi :

Yattha āpo ca paṭhavī tejo vāyo na gādhati
na tattha sukkā jotanti ādicco na-ppakāsati,
na tattha candimā bhāti, tamo tattha na vijjati.
Yadā ca attanā vedī muni monena brāhmaṇo,
atha rūpā arūpā ca sukha-dukkhā pamuccatî-ti.

18. Aṅgulimāla

[Majjhima-Nikāya]

1. Bhagavā āyasmatā Aṅgulimālena pacchā-samaṇena yena Sāvatthi tena cārikaṃ pakkāmi ; anupubbena cārikaṃ caramāno yena Sāvatthi tad-avasari. Tatra sudaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena raññō Pasenadissa Kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti : "Coro te, deva, vijite Aṅgulimālo nāma luddo lohitapāṇī hatapahate niviṭṭhō adayâpanno pāṇabhūtesu. Tena gāmā pi agāmā katā, nigamā pi anigamā katā, janapadā pi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Taṃ devo paṭisedhetû"-ti.

2. Atha kho rājā Pasenadi Kosalo pañcamattehi assasatehi Sāvatthiyā nikkhami, divādivassa yen' ārāmo tena pāyāsi ; yāvatiko yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam antaṃ nisinnaṃ kho rājānaṃ Pasenadiṃ Kosalaṃ Bhagavā etad-avoca : Kin-nu te, mahārāja, rājā Māgadho Seniyo Bimbisāro kupito, Vesālikā vā Licchavī, aññe vā paṭirājāno-ti ? —Na kho me, bhante, rājā Māgadho Seniyo Bimbisāro kupito, na pi Vesālikā Licchavī, na pi aññe paṭirājāno. Coro me, bhante, vijite Aṅgulimālo nāma luddo lohitapāṇī hatapahate niviṭṭhō adayâpanno pāṇabhūtesu. Tena gāmā pi agāmā katā, nigamā pi anigamā katā, janapadā pi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Nâhaṃ, bhante, paṭisedhissāmî-ti. —Sace pana tvaṃ, mahārāja, Aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, viratam pāṇâtipātā, viratam adinnâdānā, viratam musāvādā, ekabhattikaṃ brahmacāriṃ sīlavantaṃ kalyāṇadhammaṃ, kin-ti naṃ kareyyāsî-ti ? —Abhivādeyyāma vā, bhante, paccuṭṭheyyāma vā, āsanena vā nimanteyyāma, abhinimanteyyāma vā naṃ cīvara-piṇḍapāta-senâsana-gilānapaccaya-bhesajja-parikkhārehi, dhammikaṃ vā assa rakkhâ-varaṇa-guttiṃ saṃvidaheyyāma. Kuto pan' assa, bhante, dussīlassa pāpadhammassa evarūpo sīlasaṃyamo bhavissatî-ti ?

3. Tena kho pana samayena āyasmā Aṅgulimālo Bhagavato avidūre nisinno hoti. Atha kho Bhagavā dakkhiṇabāhaṃ pag-

gahetvā rājānaṃ Pasenadiṃ Kosalaṃ etad-avoca : Eso, mahārāja, Aṅgulimālo ti. Atha kho raññō Pasenadissa Kosalassa ahu d-eva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso. Atha kho Bhagavā rājānaṃ Pasenadiṃ Kosalaṃ bhītaṃ saṃvigga-lomahaṭṭhajātaṃ viditvā rājānaṃ Pasenadiṃ Kosalaṃ etad-avoca : Mā bhāyi, mahārāja ; mā bhāyi, mahārāja ; n'atthi te ato bhayan-ti. Atha kho raññō Pasenadissa Kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so paṭippassambhi. Atha kho rājā Pasenadi Kosalo yen' āyasmā Aṅgulimālo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Aṅgulimālaṃ etad-avoca : Ayyo no, bhante, Aṅgulimālo-ti ? —Evaṃ, mahārājâ-ti. —Kathaṃgotto, bhante, ayyassa pitā, kathaṃgottā mātâ-ti? —Gaggo kho, mahārāja, pitā, Mantāṇī mātâ-ti. —Abhiramatu, bhante, ayyo Gaggo Mantāṇīputto ; ahaṃ ayyassa Gaggassa Mantāṇīputtassa ussukkaṃ karissāmi cīvara-piṇḍapāta-senâsana-gilānapaccaya-bhesajja-parikkhārānan-ti.

4. Tena kho pana samayena āyasmā Aṅgulimālo āraññako hoti piṇḍapātiko paṃsukūliko tecīvariko. Atha kho āyasmā Aṅgulimālo rājānaṃ Pasenadiṃ Kosalaṃ etad-avoca : Alaṃ, mahārāja ; paripuṇṇaṃ me ticīvaran-ti.

5. Atha kho rājā Pasenadi Kosalo yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho rājā Pasenadi Kosalo Bhagavantaṃ etad-avoca : Acchariyaṃ bhante, abbhutaṃ bhante, yāvañ-c' idaṃ bhante Bhagavā adantānaṃ dametā, asantānaṃ sametā, aparinibbutānaṃ parinibbāpetā. Yaṃ hi mayaṃ, bhante, nâsakkhimhā daṇḍena pi satthena pi dametuṃ, so Bhagavatā adaṇḍena asatthen' eva danto. Handa 'dāni mayaṃ bhante gacchāma ; bahukiccā mayaṃ bahukaraṇīyâ-ti. —Yassa 'dāni tvaṃ, mahārāja, kālaṃ maññasî-ti. Atha kho rājā Pasenadi Kosalo uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

6. Atha kho āyasmā Aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvatthiṃ piṇḍāya pāvisi. Addasā kho āyasmā Aṅgulimālo Sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ visātagabbhaṃ. Disvān' assa etad-ahosi : "kilissanti vata bho sattā, kilissanti vata bho sattâ"-ti. Atha kho āyasmā Aṅgulimālo Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā

Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho āyasmā Aṅgulimālo Bhagavantaṃ etad-avoca : Idâhaṃ bhante pubbaṇhasamayaṃ nivāsetvā pattacīvaram ādāya Sāvatthiṃ piṇḍāya pāvisiṃ, addasaṃ kho ahaṃ bhante Sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ visātagabbhaṃ ; disvāna me etad-ahosi : 'kilissanti vata bho sattā, kilissanti vata bho sattâ'-ti

Tena hi tvaṃ, Aṅgulimāla, yena Sāvatthi ten' upasaṅkama, upasaṅkamitvā taṃ itthiṃ evaṃ vadehi : 'yato ahaṃ, bhagini, jāto, nâbhijānāmi sañcicca pāṇaṃ jīvitā voropetā ; tena saccena sotthi te hotu, sotthi gabbhassâ'-ti.

So hi nuna me, bhante, sampajāna-musāvādo bhavissati ; mayā hi, bhante, babū sañcicca pāṇā jīvitā voropitâ-ti.

Tena hi tvaṃ, Aṅgulimāla, yena Sāvatthi ten' upasaṅkama, upasaṃkamitvā taṃ itthiṃ evaṃ vadehi : 'yato ahaṃ, bhagini, ariyāya jātiyā jāto, nâbhijānāmi sañcicca pāṇaṃ jīvitā voropetā ; tena saccena sotthi te hotu, sotthi gabbhassâ'-ti. —"Evaṃ bhante"-ti kho āyasmā Aṅgulimālo Bhagavato paṭissutvā yena Sāvatthi ten' upasaṅkami ; upasaṅkamitvā taṃ itthiṃ etad-avoca : yato ahaṃ, bhagini, ariyāya jātiyā jāto, nâbhijānāmi sañcicca pāṇaṃ jīvitā voropetā ; tena saccena sotthi te hotu, sotthi gabbhassâ-ti. Atha kho sotth' itthiyā ahosi, sotthi gabbhas-a.

7. Atha kho āyasmā Aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirass' eva yassa atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti, tad-anuttaraṃ brahmacariya-pariyosānaṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi ; 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nâparaṃ itthattāyâ'-ti abbhaññāsi ; aññataro kho pan' āyasmā Aṅgulimālo arahataṃ ahosi.

8. Atha kho āyasmā Angulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvatthiṃ piṇḍāya pāvisi. Tena kho pana samayena aññena pi leḍḍu khitto āyasmato Aṅgulimālassa kāye nipatati, aññena pi daṇḍo khitto āyasmato Aṅgulimālassa kāye nipatati, aññena pi sakkharā khittā āyasmato Aṅgulimālassa kāye nipatati. Atha kho āyasmā Aṅgulimālo bhinnena sīsena, lohitena galantena, bhinnena pattena, vipphālitāya saṃghāṭiyā, yena Bhagavā ten' upasaṅkami. Addasā kho Bhagavā āyasmantaṃ Aṅgulimālaṃ dūrato va āgacchantaṃ, disvā āyasmantaṃ Aṅgulimālaṃ etad-

avoca : Adhivāsehi tvaṃ, brāhmaṇa ; adhivāsehi tvaṃ, brāhmaṇa. Yassa kho tvaṃ kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi, tassa tvaṃ, brāhmaṇa, kammassa vipākaṃ diṭṭhe va dhamme paṭisaṃvedesî-ti.

9. Atha kho āyasmā Aṅgulimālo rahogato paṭisallīno vimutti-sukhaṃ paṭisaṃvedī tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yo ca pubbe pamajjitvā pacchā so na-ppamajjati,
so 'maṃ lokaṃ pabhāseti, abbhā mutto 'va candimā.
Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,
so 'maṃ lokaṃ pabhāseti, abbhā mutto 'va candimā.
Daṇḍen' eke damayanti aṅkusehi kasāhi ca,
adaṇḍena asatthena ahaṃ danto 'mhi tādinā.
'Ahiṃsako'-ti me nāmaṃ hiṃsakassa pure sato,
ajjâhaṃ 'Sacca'-nāmo 'mhi, na naṃ hiṃsāmi kañci naṃ.
Coro ahaṃ pure āsiṃ 'Aṅgulimālo'-ti vissuto,
vuyhamāno mahoghena Buddhaṃ saraṇaṃ āgamaṃ.
Lohitapāṇī pure āsiṃ 'Aṅgulimālo'-ti vissuto ;
saraṇâgamanaṃ passa ; bhavanetti samūhatā.
Sāgataṃ nâpagataṃ na-y-idaṃ dummantitaṃ mama :
tisso vijjā anuppattā, kataṃ Buddhassa sāsanan-ti.

14. The Harmless Mode of Speech

[Majjhima-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharāti Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū [āmantetvā] etad-avoca :—

2. 'Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe'. Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ atacchaṃ anatthasaṃhitaṃ, sasakkaṃ taṃ rahovādaṃ na bhāseyya ; yam-pi jaññā rahovādaṃ bhūtaṃ tacchaṃ anatthasaṃhitaṃ, tassa pi sikkheyya avacanāya ; yañ-ca kho jaññā rahovādāṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ tatra kālaññū assa tassa rahovādassa vacanāya. Tatra, bhikkhave, yaṃ jaññā sammukhā khīṇavādaṃ abhūtaṃ atacchaṃ anattha-

saṃhitaṃ, sasakkaṃ taṃ sammukhā khīṇavādaṃ na bhāseyya ; yampi jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ anatthasaṃhitaṃ, tassa pi sikkheyya avacanāya ; yañ-ca kho jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ atthasaṃhitaṃ, tatra kālaññū assa tassa sammukhā khīṇavādassa vacanāya.

3. 'Ataramāno va bhāseyya, no taramāno'. Tatra, bhikkhave, taramānassa bhāsato kāyo pi kilamati, cittam-pi upahaññati, saro pi upahaññati, kaṇṭho pi āturīyati, avissaṭṭham-pi hoti aviññeyyaṃ taramānassa bhāsitaṃ. Tatra, bhikkhave, ataramānassa bhāsato kāyo pi na kilamati, cittam-pi na upahaññati, saro pi na upahaññati, kaṇṭho pi na āturiyati, vissaṭṭham-pi hoti viññeyyaṃ ataramānassa bhāsitaṃ.

4. 'Janapada-niruttiṃ nâbbhiniveseyya, samaññaṃ nâtidhāveyya'. Kathañ-ca, bhikkhave, janapada-niruttiyā ca abhiniveso hoti samaññāya ca atisāro ? Idha, bhikkhave, tad-ev' ekaccesu janapadesu 'pātī'-ti saññānanti, 'pattan'-ti saññānanti, 'vitthan'[1]-ti saññānanti, 'sarāvan'-ti saññānanti, 'dhāropan'[2]-ti saññānanti, 'poṇan'-ti saññānanti, 'pisīlan' ti saññānanti. Iti yathā yathā naṃ tesu tesu janapadesu saññānanti, tathā tathā thāmasā parāmassa abhinivissa voharati : 'Idam-eva saccaṃ, mogham-aññan'-ti. Evaṃ kho, bhikkhave, janapada-niruttiyā ca abhiniveso hoti samaññāya ca atisāro. Kathañ-ca, bhikkhave, janapada-niruttiyā ca anabhiniveso hoti samaññāya ca anatisāro ? Idha, bhikkhave, tad-ev' ekaccesu janapadesu 'pātī'-ti saññānanti, ... pe .... 'pisīlan'-ti saññānanti. Iti yathā yathā naṃ tesu tesu janapadesu saññānanti : 'Idaṃ kira 'me āyasmanto sandhāya vohārantī'-ti, tathā tathā voharati aparāmasaṃ. Evaṃ kho, bhikkhave, janapada-niruttiyā ca anabhiniveso hoti samaññāya ca anatisāro.

5. Tatra, bhikkhave, yvâyaṃ rahovādo abhūto atacchо anatthasaṃhito, sa-dukkho eso dhammo sa-upaghāto sa-upāyāso sa-pariḷāho micchā paṭipadā ; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo pâyaṃ rahovādo bhūto tacchо anatthasaṃhito, sa-dukkho eso dhammo .... pe .... micchā-paṭipadā ; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvâyaṃ rahovādo bhūto tacchо atthasaṃhito, adukkho eso dhammo anupaghāto anupāyāso apariḷāho sammāpaṭipadā ; tasmā eso dhammo araṇo.

[1] Variant *ṭiṭṭhan*.

[2] Variant *haroṇan*.

Tatra, bhikkhave, yvâyaṃ sammukhā khīṇavādo abhūto atacchо anatthasaṃhito, sa-dukkho eso dhammo sa-upaghāto sa-upāyāso sa-pariḷāho micchā-paṭipadā ; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo pâyaṃ sammukhā khīṇavādo bhūto tacchо anatthasaṃhito, sa-dukkho eso dhammo .... pe .... micchā-paṭipadā ; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yo pâyam sammukhā khīṇavādo bhūto tacchо atthasaṃhito, adukkho eso dhammo .... pe .... sammā-paṭipadā ; tasmā eso dhammo araṇo.

Tatra, bhikkhave, yam-idaṃ taramānassa bhāsitaṃ, sa-dukkho eso dhammo .... pe .... micchā-paṭipadā ; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yam-idaṃ ataramānassa bhāsitaṃ, adukkho eso dhammo .... pe .... sammā-paṭipadā ; tasmā eso dhammo araṇo.

Tatra, bhikkhave, yvâyaṃ janapada-niruttiyā ca abhiniveso samaññāya ca atisāro, sa-dukkho eso dhammo .... pe .... micchā-paṭipadā ; tasmā eso dhammo saraṇo. Tatra, bhikkhave, yvâyaṃ janapada-niruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo .... pe .... sammā-paṭipadā ; tasmā eso dhammo araṇo.

Tasmā-t-iha, bhikkhave, "saraṇañ-ca dhammaṃ jānissāma araṇañ-ca dhammaṃ jānissāma, saraṇañ-ca dhammaṃ ñatvā araṇañ-ca dhammaṃ ñatvā araṇa-paṭipadaṃ paṭipajjissāmâ"-ti,—evaṃ kho, bhikkhave, sikkhitabbaṃ.

15. The Rationale of Buddha's Dicta

[Majjhima-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Atha kho Abhayo rājakumāro yena Niganṭho Nātaputto ten'upasaṅkami, upasaṅkamitvā Niganṭhaṃ Nātaputtaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnaṃ kho Abhayaṃ rājakumāraṃ Niganṭho Nātaputto etad-avoca :—

Ehi tvaṃ, rājakumāra, samaṇassa Gotamassa vādaṃ āropehi, evaṃ te kalyāṇo kittisaddo abbhuggañchiti : 'Abhayena rājakumārena samaṇassa Gotamassa evaṃ-mahiddhikassa evaṃ-mahânubhāvassa vādo āropito'-ti.

Yathākathaṃ panâhaṃ, bhante, samaṇassa Gotamassa evaṃ-mahiddhikassa evaṃ-mahânubhāvassa vādaṃ āropessāmî-ti ?

Ehi tvaṃ, rājakumāra, yena samaṇo Gotamo ten' upasaṅkama, upasaṅkamitvā samaṇaṃ Gotamaṃ evaṃ vadehi : Bhāseyya nu kho, bhante, Tathāgato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpâ-ti ? Sace te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti : Bhāseyya, rājakumāra, Tathāgato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpâ-ti, tam-enaṃ tvaṃ evaṃ vadeyyāsi : Atha kiñ-carahi te, bhante, puthujjanena nānākaraṇaṃ, puthujjano pi hi taṃ vācaṃ bhāseyya, yā sā vācā paresaṃ appiyā amanāpâ-ti ? Sace pana te samaṇo Gotamo evaṃ puṭṭho evaṃ byākaroti :Na, rājakumāra, Tathāgato taṃ vācaṃ bhāseyya, yā sā vācā paresaṃ appiyā amanāpâ-ti, tam-enaṃ tvaṃ evaṃ vadeyyāsi : Atha kiñ-carahi te, bhante, Devadatto byākato : 'āpāyiko Devadatto, nerayiko Devadatto, kappaṭṭho Devadatto, atekiccho Devadatto'-ti ? Tāya ca pana te vācāya Devadatto kupito ahosi anattamano-ti.

Imaṃ kho te, rājakumāra, samaṇo Gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno n'eva sakkhīti uggilituṃ n'eva ogilituṃ. Seyyathā pi nāma purisassa ayo-siṅghāṭakaṃ kaṇṭhe vilaggaṃ, so n'eva sakkuṇeyya uggilituṃ n'eva sakkuṇeyya ogilituṃ, evam-eva kho te, rājakumāra, samaṇo Gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno n'eva sakkhīti uggilituṃ n'eva sakkhīti ogilitun-ti.

2. 'Evaṃ bhante'-ti kho Abhayo rājakumāro Niganṭhassa Nātaputtassa paṭissutvā uṭṭhāy' āsanā Niganṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnassa kho Abhayassa rājakumārassa suriyaṃ oloketvā etad-ahosi : Akālo kho ajja Bhagavato vādaṃ āropetuṃ, sve 'dān'âhaṃ sake nivesane Bhagavato vādaṃ āropessāmî-ti. So Bhagavantaṃ etad-avoca :Adhivāsetu me, bhante, Bhagavā svātanāya attacatuttho bhattan-ti. Adhivāsesi Bhagavā tuṇhībhāvena. Atha kho Abhayo rājakumāro Bhagavato adhivāsanaṃ viditvā uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

3. Atha kho Bhagavā tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Abhayassa rājakumārassa nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho Abhayo rājakumāro Bhagavantaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Abhayo rājakumāro Bhaga-

vantaṃ bhuttāviṃ onītapattapāṇiṃ viditvā aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-antaṃ nisīdi.

4. Ekam-antaṃ nisinno kho Abhayo rājakumāro Bhagavantaṃ etad-avoca : Bhāseyya nu kho, bhante, Tathāgato taṃ vācaṃ, yā sā vācā paresaṃ appiyā amanāpâ-ti ?

Na kho 'ttha, rājakumāra, ekaṃsenâ-ti.

Ettha, bhante, anassuṃ niganṭhâ-ti.

Kiṃ pana tvaṃ, rājakumāra, evaṃ vadesi : 'Ettha, bhante, anassuṃ niganṭhâ'-ti ?

Idâhaṃ bhante yena Niganṭho Nātaputto ten' upasaṅkamiṃ, upasaṅkamitvā Niganṭhaṃ Nātaputtaṃ abhivādetvā ekam-antaṃ nisīdiṃ. Ekam-antaṃ nisinnaṃ kho maṃ, bhante, Niganṭho Nātaputto etad-avoca : 'Ehi tvaṃ, rājakumāra, samaṇassa Gotamassa vādaṃ āropehi, ... pe .... vādo āropito-ti. Evaṃ vutte ahaṃ, bhante, Niganṭhaṃ Nātaputtaṃ etad-avocaṃ : Yathākathaṃ panâhaṃ .... pe .... vādaṃ āropessāmî-ti ? —Ehi tvaṃ, rājakumāra, yena samaṇo Gotamo ten' upasaṅkama, ... pe .... n'eva sakkhîti ogilitun'-ti.

5. Tena kho pana samayena daharo kumāro mando uttānaseyyako Abhayassa rājakumārassa aṅke nisinno hoti. Atha kho Bhagavā Abhayaṃ rājakumāraṃ etad-avoca : Taṃ kiṃ maññasi, rājakumāra ? Sacâyaṃ kumāro tuyhaṃ vā pamādam-anvāya dhātiyā vā pamādam-anvāya kaṭṭhaṃ vā kaṭhalaṃ vā mukhe āhareyya, kin-ti naṃ kareyyāsî-ti ?

Āhareyy' assâhaṃ, bhante. Sace ahaṃ, bhante, na sakkuṇeyyaṃ ādiken' eva āhattuṃ, vāmena hatthena sīsaṃ pariggahetvā dakkhiṇena hatthena vaṅkaṅguliṃ karitvā salohitam-pi āhareyyaṃ. Taṃ kissa hetu ? Atthi me, bhante, kumāre anukampâ-ti.

Evam-eva kho, rājakumāra, yaṃ Tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, na taṃ Tathāgato vācaṃ bhāsati ; yam-pi Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, tatra kālaññū Tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ Tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ piyā manāpā, na taṃ Tathāgato vācaṃ bhāsati ; yam-pi Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ piyā manāpā, tam-pi Tathāgato vācaṃ na bhāsati ; yañ-ca kho Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ, sā ca paresaṃ piyā manāpā,

tatra kālaññū Tathāgato hoti tassā vācāya veyyākaraṇāya. Taṃ kissa hetu ? Atthi, rājakumāra, Tathāgatassa sattesu anukampâ-ti.

6. Ye 'me, bhante, khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatipaṇḍitā pi samaṇapaṇḍitā pi pañhaṃ abhisaṅkharitvā Tathāgataṃ upasaṅkamitvā pucchanti, pubbe va nu kho etaṃ, bhante, Bhagavato cetaso parivitakkitaṃ hoti : 'ye maṃ upasaṅkamitvā evaṃ pucchissanti tes'âhaṃ evaṃ puṭṭho evaṃ byākarissāmî'-ti, udāhu ṭhānaso v'etaṃ Tathāgataṃ paṭibhātî-ti ?

Tena hi, rājakumāra, taññev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyâsi. Taṃ kiṃ maññasi, rājakumāra ? Kusalo tvaṃ rathassa aṅgapaccaṅgānan-ti ?

Evaṃ bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānan-ti.

Taṃ kiṃ maññasi, rājakumāra : ye taṃ upasaṅkamitvā evaṃ puccheyyuṃ : kin-nām' idaṃ rathassa aṅgapaccaṅgan-ti, pubbe va nu kho te etaṃ cetaso parivitakkitaṃ assa : 'ye maṃ upasaṅkamitvā evaṃ pucchissanti tes'âhaṃ evaṃ byākarissāmî'-ti, udâhu ṭhānaso v'etaṃ taṃ paṭibhāyeyyâ-ti ?

Ahaṃ hi, bhante, rathiko saññāto, kusalo rathassa aṅgapaccaṅgānaṃ, sabbāni me rathassa aṅgapaccaṅgāni suviditāni, ṭhānaso v'etaṃ maṃ paṭibhāyeyyâ-ti.

Evam-eva kho, rājakumāra, ye te khattiyapaṇḍitā pi .... pe .... Tathāgataṃ upasaṅkamitvā pucchanti, ṭhānaso v'etaṃ Tathāgataṃ paṭibhāti. Taṃ kissa hetu ? Sā hi, rājakumāra, Tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā ṭhānaso v'etaṃ Tathāgataṃ paṭibhātî-ti.

7. Evaṃ vutte, Abhayo rājakumāro Bhagavantaṃ etad-avoca : Abhikkantaṃ bhante .... pe .... upāsakaṃ maṃ Bhagavā dhāretu ajja-t-agge pāṇ'upetaṃ saraṇaṃ gatan-ti.

16. The Distinctive Features and Deportment of Buddha

[Majjhima-Nikāya]

I

1. Atha kho Uttaro maṇavo satta māsāni Bhagavantaṃ anubandhi chāyā 'va anapāyinī. Atha kho Uttaro māṇavo sattānaṃ māsānaṃ accayena Videhesu yena Mithilā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena Mithilā, yena Brahmâyu brāhmaṇo ten' upasaṅkami, upasaṅkamitvā Brahmâyuṃ brāhmaṇaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnaṃ kho Uttaraṃ māṇavaṃ Brahmâyu brāhmaṇo etad-avoca : Kacci, tāta Uttara, taṃ bhavantaṃ Gotamaṃ tathā-santaṃ yeva saddo abbhuggato, no aññathā ? Kacci pana so bhavaṃ Gotamo tādiso, no aññādiso-ti ?

2. Tathā-santaṃ yeva bho taṃ bhavantaṃ Gotamaṃ saddo abbhuggato, no aññathā. Tādiso ca bho so bhavaṃ Gotamo, no aññādiso. Samannāgato ca bho so bhavaṃ Gotamo *dvattiṃsa-mahāpurisalakkhaṇehi* :

Suppatiṭṭhitapādo kho pana so bhavaṃ Gotamo ; idam-pi tassa bhoto Gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. Heṭṭhā kho pana tassa bhoto Gotamassa pādatalesu cakkāni jātāni sahass'-ārāni sa-nemikāni sa-nābhikāni sabbâkāraparipūrāni. Āyatapaṇhi kho pana so bhavaṃ Gotamo. Dīgh'-aṅguli kho pana so bhavaṃ Gotamo. Mudu-taluṇa-hatthapādo kho pana so bhavaṃ Gotamo. Jāla-hatthapādo kho pana so bhavaṃ Gotamo. Ussaṅkhapādo kho pana so bhavaṃ Gotamo. Eṇijaṅgho kho pana so bhavaṃ Gotamo. Ṭhitako kho pana so bhavaṃ Gotamo anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati. Kosohita-vatthaguyho kho pana so bhavaṃ Gotamo. Suvaṇṇavaṇṇo kho pana so bhavaṃ Gotamo. Kañcanasannibhattaco sukhumacchavī kho pana so bhavaṃ Gotamo ; sukhumattā chaviyā rajojallaṃ kāye na upalippati. Ekekalomo kho pana so bhavaṃ Gotamo ; ekekāni lomāni lomakūpesu jātāni. Uddhag-galomo kho pana so bhavaṃ Gotamo ; uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalâvaṭṭāni padakkhiṇâvattakajātāni. Brahm'-ujju-gatto kho pana so bhavaṃ Gotamo. Satt'-ussado kho pana so bhavaṃ Gotamo. Sīhapubbaddhakāyo kho pana so bhavaṃ Gotamo. Cit'-antaraṃso kho pana so bhavaṃ Gotamo. Nigrodhaparimaṇḍalo kho pana so bhavaṃ Gotamo ; yāvatakvassa kāyo tāvatakvassa vyāmo ;

yāvatakvassa vyāmo tāvatakvassa kāyo. Samavattakkhandho kho pana so bhavaṃ Gotamo. Rasaggas'aggī kho pana so bhavaṃ Gotamo. Sīhahanu kho pana so bhavaṃ Gotamo. Cattārīsadanto kho pana so bhavaṃ Gotamo. Samadanto kho pana so bhavaṃ Gotamo. Avivaradanto kho pana so bhavaṃ Gotamo. Susukkadāṭho kho pana so bhavaṃ Gotamo. Pahūtajivho kho pana so bhavaṃ Gotamo. Brahmassaro kho pana so bhavaṃ Gotamo ; karavīkabhāṇī. Abhinīlanetto kho pana so bhavaṃ Gotamo. Go-pakhumo kho pana so bhavaṃ Gotamo. Uṇṇā kho pana tassa bhoto Gotamassa bhamukantare jātā odātā mudutūlasannibhā. Uṇhīsasīso kho pana so bhavaṃ Gotamo ; idam-pi tassa bhoto Gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

Imehi kho pana bho so bhavaṃ Gotamo dvattiṃsa-mahāpurisalakkhaṇehi samannāgato.

II

1. Gacchanto kho pana so bhavaṃ Gotamo dakkhiṇen'eva pādena paṭhamaṃ pakkamati. So nâtidūre pādaṃ uddharati, nâccāsanne pādaṃ nikkhipati. So nâtisīghaṃ gacchati, nâtisaṇikaṃ gacchati, na ca adduvena adduvaṃ saṃghaṭṭento gacchati, na ca gopphakena gopphakaṃ saṃghaṭṭento gacchati. So gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti, na satthiṃ sannāmeti, na satthiṃ vināmeti. Gacchanto kho pan' assa bhoto Gotamassa adharakāyo va iñjati, na ca kāyabalena gacchati.

2. Avalokento kho pana so bhavaṃ Gotamo sabbakāyen'eva avaloketi. So na uddhaṃ ulloketi, na adho oloketi, na ca vipekkhamāno gacchati, yugamattañ-ca pekkhati ; tato c' assa uttariṃ anāvaṭaṃ ñāṇadassanaṃ bhavati.

3. So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti, na kāyaṃ sannāmeti, na kāyaṃ vināmeti.

4. So nâtidūre nâccāsanne āsanassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmiṃ kāyaṃ pakkhipati.

5. So antaraghare nisinno samāno na hatthakukkuccaṃ āpajjati, na pādakukkuccaṃ āpajjati, na ca adduvena adduvaṃ āropetvā nisīdati, na ca gopphakena gopphakaṃ āropetvā nisīdati, na ca pāṇinā hanukaṃ upādiyitvā nisīdati. So antaraghare nisinno va samāno

na chambhati, na kampati, na vedhati, na paritassati. So achambhī akampī avedhī aparitassī vigatalomahaṃso vivekâvatto ca so bhavaṃ Gotamo antaraghare nisinno hoti.

6. So pattodakaṃ patigaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti, na pattaṃ sannāmeti, na pattaṃ vināmeti. So pattodakaṃ patigaṇhāti nâtithokaṃ nâtibahuṃ. So na khulu-khulu-kārakaṃ pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati, na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati ; hatthesu dhotesu patto dhoto hoti ; patte dhote hatthā dhotā honti. So pattodakaṃ chaḍḍeti nâtidūre nâccāsanne na ca vichaḍḍayamāno.

7. So odanaṃ patigaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti, na pattaṃ sannāmeti, na pattaṃ vināmeti. So odanaṃ patigaṇhāti nâtithokaṃ nâtibahuṃ.

8. Byañjanaṃ kho pana so bhavaṃ Gotamo byañjanamattāya āhāreti, na ca byañjanena ālopaṃ atināmeti.

9. Dvattikkhattuṃ kho pana so bhavaṃ Gotamo mukhe ālopaṃ samparivattetvā ajjhoharati, na c' assa kāci odanamiñjā asambhinnā kāyaṃ pavisati, na c' assa kāci odanamiñjā mukhe avasiṭṭhā hoti ; athâparaṃ ālopaṃ upanāmeti.

10. Rasapaṭisaṃvedī kho pana so bhavaṃ Gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī.

Aṭṭhaṅgasamannāgataṃ kho pana so bhavaṃ Gotamo āhāraṃ āhāreti : n'eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāva-d-eva imassa kāyassa ṭhitiyā, yāpanāya, vihiṃs'-ûparatiyā, brahmacariy'-ânuggahāya : 'Iti purāṇañ-ca vedanaṃ paṭikaṅkhāmi, navañ-ca vedanaṃ na uppādessāmi ; yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'-ti.

11. So bhuttāvī pattodakaṃ patigaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti, na pattaṃ sannāmeti, na pattaṃ vināmeti. So pattodakaṃ patigaṇhāti nâtithokaṃ nâtibahuṃ. So na khulu-khulu-kārakaṃ pattaṃ dhovati, ... pe .... na ca vichaḍḍayamāno.

12. So bhuttāvī pattaṃ bhūmiyaṃ nikkhipati nâtidūre nâccāsanne, na ca anatthiko pattena hoti, na ca ativelânurakkhī pattasmiṃ.

13. So bhuttāvī muhuttaṃ tuṇhī nisīdati, na ca anumodanassa kālaṃ atināmeti.

14. So bhuttāvī anumodati, na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ paṭikaṅkhati ; añña-d-atthu dhammiyā kathāya taṃ parisaṃ sandasseti samādapeti samuttejeti sampahaṃseti. So taṃ parisaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāy' āsanā pakkamati.

15. So nâtisīghaṃ gacchati, nâtisaṇikaṃ gacchati, na ca muccitukāmo gacchati. Na ca tassa bhoto Gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti, na ca accokkaṭṭhaṃ. Na ca tassa bhoto Gotamassa kāyamhā vāto cīvaraṃ apavahati. Na ca tassa bhoto Gotamassa kāye rajojallaṃ lippati.

16. So ārāmagato nisīdati paññatte āsane, nisajja pāde pakkhāleti. Na ca so bhavaṃ Gotamo pādamaṇḍanânuyogaṃ anuyutto viharati

17. So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So n'eva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti. Attahitaṃ parahitaṃ ubhayahitaṃ sabbalokahitam-eva so bhavaṃ Gotamo cintento nisinno hoti.

18. So ārāmagato parisatiṃ dhammaṃ deseti, na taṃ parisaṃ ussādeti, na taṃ parisaṃ apasādeti ; añña-d-atthu dhammiyā kathāya taṃ parisaṃ sandasseti samādapeti samuttejeti sampahaṃseti.

Aṭṭhaṅgasamannāgato kho pan'assa bhoto Gotamassa mukhato ghoso niccharati : vissaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca.

Yathā-parisaṃ kho pana so bhavaṃ Gotamo sarena viññāpeti, na c' assa bahiddhā parisāya ghoso niccharati. Te tena bhotā Gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāy' āsanā pakkamanti avalokayamānā yeva avijahattābhāvena.

19. Addasāma kho mayaṃ bho taṃ bhavantaṃ Gotamaṃ gacchantaṃ ; addasāma ṭhitaṃ ; addasāma antaraghare nisinnaṃ tuṇhībhūtaṃ ; addasāma antaraghare bhuñjantaṃ ; addasāma bhuttāviṃ nisinnaṃ tuṇhībhūtaṃ ; addasāma bhuttāviṃ anumodantaṃ ; addassāma ārāmaṃ gacchantaṃ ; addasāma ārāmagataṃ nisinnaṃ tuṇhībhūtaṃ ; addasāma ārāmagataṃ parisatiṃ dhammaṃ desentaṃ. Ediso ca ediso ca so bhavaṃ Gotamo, tato ca bhiyyo-ti.

17. Bhaddekaratta

[Majjhima-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : 'Bhikkhavo' -ti. 'Bhadante'-ti te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad-avoca : Bhaddekarattassa vo, bhikkhave, uddesañ-ca vibhaṅgañ-ca desissāmi. Taṃ suṇātha manasikarotha, bhāsissāmî-ti. 'Evaṃ bhante' -ti kho te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad-avoca :

Atītaṃ nânvāgameyya, nappaṭikaṅkhe anāgataṃ ;
yad-atītaṃ pahīnan-taṃ, appattañ-ca anāgataṃ.
Paccuppannañ-ca yo dhammaṃ tattha tattha vipassati,
asaṃhīraṃ asaṃkuppaṃ taṃ vidvā-m-anubrūhaye.
Ajj' eva kiccaṃ ātappaṃ ; ko jaññā maraṇaṃ suve ?
na hi no saṃgaran-tena mahāsenena maccunā.
Evaṃvihāriṃ ātāpiṃ ahorattam-atanditaṃ
taṃ ve 'bhaddekaratto'-ti santo ācikkhate munî-ti.

2. Kathañ-ca, bhikkhave, atītaṃ anvāgameti ? Evarūpo ahosiṃ atītaṃ addhānan-ti tattha nandiṃ samanvāneti ; evaṃvedano ahosiṃ atītaṃ addhānan-ti tattha nandiṃ samanvāneti ; evaṃsaññño ahosiṃ atītaṃ addhānan-ti tattha nandiṃ samanvāneti ; evaṃsaṃkhāro ahosiṃ atītaṃ addhānan-ti tattha nandiṃ samanvāneti ; evaṃviññāṇo ahosiṃ atītaṃ addhānan-ti tattha nandiṃ samanvāneti. Evaṃ kho, bhikkhave, atītaṃ anvāgameti.

3. Kathañ-ca, bhikkhave, atītaṃ nânvāgameti ? Evarūpo ahosiṃ atītaṃ addhānan-ti tattha nandiṃ na samanvāneti ; evaṃvedano ahosiṃ atītaṃ addhānan-ti tattha nandiṃ na samanvāneti ; evaṃsaññño .... evaṃsaṃkhāro .... evaṃviññāṇo ahosiṃ atītaṃ addhānan-ti tattha nandiṃ na samanvāneti. Evaṃ kho, bhikkhave, atītaṃ nânvāgameti.

4. Kathañ-ca, bhikkhave, anāgataṃ paṭikaṅkhati ? Evarūpo siyaṃ anāgataṃ addhānan-ti tattha nandiṃ samanvāneti ; evaṃvedano siyaṃ anāgataṃ addhānan-ti tattha nandiṃ samanvāneti ; evaṃsaññño .... evaṃsaṃkhāro .... evaṃviññāṇo siyaṃ anāgataṃ addhānan-ti tattha nandiṃ samanvāneti. Evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

5. Kathañ-ca, bhikkhave, anāgataṃ nappaṭikaṅkhati ? Evarūpo siyaṃ anāgataṃ addhānan-ti tattha nandiṃ na samanvāneti ; evaṃ-

vedano siyaṃ .... pe .... ; evaṃsaññho siyaṃ .... pe .... ; evaṃsaṃkhāro siyaṃ .... pe .... ; evaṃviññāṇo siyaṃ anāgataṃ addhānan-ti tattha nandiṃnna samanvāneti. Evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.

6. Kathañ-ca, bhikkhave, paccuppannesu dhammesu saṃhīrati ? Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ ; saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ ; saṃkhāre attato samanupassati, saṃkhāravantaṃ vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ ; viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhave, paccuppannesu dhammesu saṃhīrati.

7. Kathañ-ca, bhikkhave, paccuppannesu dhammesu na saṃhīrati ? Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme vinīto sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme vinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ ; na vedanaṃ .... pe .... ; na saññaṃ .... pe .... ; na saṃkhāre .... pe .... ; na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ. Evaṃ kho, bhikkhave, paccuppannesu dhammesu na saṃhīrati.

8. 'Bhaddekarattassa vo, bhikkhave, uddesañ-ca vibhaṅgañ-ca desissāmî-ti' iti yan-taṃ vuttaṃ idam-etaṃ paṭicca vuttan-ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

18. Rāhulovāda-Sutta

(Abridged)

[Majjhima-Nikāya]

1. Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Rāhulo Ambalaṭṭhikāyaṃ viharati. Atha kho Bhagavā sāyaṇha-samayaṃ paṭisallānā vuṭṭhito yen'-Ambalaṭṭhikā, yen' āyasmā Rāhulo, ten' upasaṅkami. Addasā kho āyasmā Rāhulo Bhagavantaṃ dūrato va āgacchantaṃ, disvāna āsanaṃ paññāpesi udakañ-ca pādānaṃ. Nisīdi Bhagavā paññatte āsane, nisajja pāde pakkhālesi. Āyasmā pi kho Rāhulo Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi.

2. Atha kho Bhagavā parittaṃ udakâvasesaṃ udakâdhāne ṭhapetvā āyasmantaṃ Rāhulaṃ āmantesi : Passasi no tvaṃ, Rāhula, imaṃ parittaṃ udakâvasesaṃ udakâdhāne ṭhapitan ti ? —Evaṃ bhante. —Evaṃ parittaṃ kho, Rāhula, tesaṃ sāmaññaṃ yesaṃ n'atthi sampajāna-musāvāde lajjâ-ti. Atha kho Bhagavā taṃ parittaṃ udakâvasesaṃ chaḍḍetvā āyasmantaṃ Rāhulaṃ āmantesi : Passasi no tvaṃ, Rāhula, taṃ parittaṃ udakâvasesaṃ chaḍḍitan-ti ? —Evaṃ bhante. —Evaṃ chaḍḍitaṃ kho Rāhula, tesaṃ sāmaññaṃ yesaṃ n' atthi sampajāna-musāvāde lajjâ-ti. Atha kho Bhagavā taṃ udakâdhānaṃ nikujjitvā āyasmantaṃ Rāhulaṃ āmantesi : Passasi no tvaṃ, Rāhula, imaṃ udakâdhānaṃ nikujjitan-ti ? —Evaṃ bhante. —Evaṃ nikujjitaṃ kho, Rāhula, tesaṃ sāmaññaṃ yesaṃ n'atthi sampajāna-musāvāde lajjâ-ti. Atha kho Bhagavā taṃ udakâdhānaṃ ukkujjitvā āyasmantaṃ Rāhulaṃ āmantesi : Passasi no tvaṃ, Rāhula, imaṃ udakâdhānaṃ rittaṃ tucchan-ti ? —Evaṃ bhante. —Evaṃ rittaṃ tucchaṃ kho, Rāhula, tesaṃ sāmaññaṃ yesaṃ n'atthi sampajāna-musāvāde lajjā.

3. Seyyathā pi, Rāhula, raññō nāgo īsādanto ubbūḷhavâbhijāto saṅgāmâvacaro, so saṅgāmagato purimehi pi pādehi kammaṃ karoti, pacchimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti, pacchimena pi kāyena kammaṃ karoti, sīsena pi kammaṃ karoti, kaṇṇehi pi kammaṃ karoti, dantehi pi kammaṃ karoti, naṅguṭṭhena pi kammaṃ karoti, rakkhat'eva soṇḍaṃ ; tattha hatthârohassa evaṃ hoti : Ayaṃ kho raññō nāgo īsādanto ubbūḷhavâbhijāto saṅgā-mâvacaro saṅgāmagato .... pe .... naṅguṭṭhena pi kammaṃ karoti, rakkhat'eva soṇḍaṃ : apariccattaṃ kho raññō nāgassa jīvitan-ti. Yato

kho, Rāhula, raññō nāgo īsādanto ubbūḷhavâbhijāto saṅgāmâvacaro saṅgāmagato .... pe .... naṅguṭṭhena pi kammaṃ karoti, soṇḍāya pi kammaṃ karoti ; tattha hatthârohassa evaṃ hoti : Ayaṃ kho raññō nāgo īsādanto ubbūḷhavâbhijāto saṅgāmâvacaro saṅgāmagato .... pe .... naṅguṭṭhena pi kammaṃ karoti, soṇḍāya pi kammaṃ karoti ; pariccattaṃ kho raññō nāgassa jīvitaṃ, n'atthi dāni kiñci raññō nāgassa akaraṇīyan-ti. Evam-eva kho, Rāhula, yassa kassaci sampajāna-musāvāde n'atthi lajjā nâbhaṃ 'tassa kiñci pāpaṃ akaraṇīyan'-ti vadāmi. Tasmā-t-iha te, Rāhula, 'hassā pi na musā bhaṇissāmî'-ti evaṃ hi te, Rāhula, sikkhitabbaṃ.

4. Taṃ kiṃ maññasi, Rāhula ? Kimatthiyo ādāso-ti ? —Paccavekkhanattho bhante ti. —Evam-eva kho, Rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ ... pe .... vācāya kammaṃ kattabbaṃ .... pe .... manasā kammaṃ kattabbaṃ.

5. Yad-eva tvaṃ, Rāhula, kāyena kammaṃ kattukāmo hosi tad-eva te kāyakammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ atta-byābādhāya pi saṃvatteyya para-byābādhāya pi saṃvatteyya ubhaya-byābādhāya pi saṃvatteyya, akusalaṃ idaṃ kāyakammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ atta-byābādhāya pi saṃvatteyya .... pe .... dukkh'udrayaṃ dukkhavipākan'-ti, evarūpan-te, Rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ n'ev'atta-byābādhāya saṃvatteyya, na para-byābādhāya saṃvatteyya, na ubhaya-byābādhāya saṃvatteyya, kusalaṃ idaṃ kāyakammaṃ sukh'udrayaṃ sukhavipākan'-ti, evarūpan-te, Rāhula, kāyena kammaṃ karaṇīyaṃ.

Karontena pi te, Rāhula, kāyena kammaṃ tad-eva te kāyakammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ .... pe .... ubhaya-byābādhāya pi saṃvattati, akusalaṃ idaṃ kāyakammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ .... pe .... dukkhavipākan'-ti, paṭisaṃhareyyāsi tvaṃ, Rāhula, evarūpaṃ kāyakammaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ

kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ n'ev'atta-byābādhāya .... pe .... na ubhaya-byābādhāya saṃvattati, kusalaṃ idaṃ kāyakammaṃ sukh'udrayaṃ sukhavipākan'-ti, anupadajjeyyāsi tvaṃ, Rāhula, evarūpaṃ kāyakammaṃ.

Katvā pi te, Rāhula, kāyena kammaṃ tad-eva te kāyakammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ .... pe .... ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ kāyakammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ .... pe .... dukkhavipākan'-ti, evarūpan-te, Rāhula, kāyakammaṃ Satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ vivaritabbaṃ uttānikātabbaṃ, desetvā vivaritvā uttānikatvā āyatiṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ n'ev'atta-byābādhāya .... pe .... na ubhaya-byābādhāya saṃvatti, kusalaṃ idaṃ kāyakammaṃ sukh'udrayaṃ sukhavipākan'-ti, ten' eva tvaṃ, Rāhula, pītipāmujjena vihareyyāsi ahorattânusikkhī kusalesu dhammesu.

6. Yad-eva tvaṃ, Rāhula, vācāya kammaṃ kattukāmo hosi tad-eva te vacīkammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ .... pe .... attabyābādhāya pi .... para-byābādhāya pi .... ubhaya-byābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ .... pe .... dukkhavipākan'-ti, evarūpan-te, Rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ n'ev' atta-byābādhāya .... pe .... na ubhaya-byābādhāya saṃvatteyya, kusalaṃ idaṃ vacīkammaṃ sukh'udrayaṃ sukhavipākan'-ti, evarūpan-te, Rāhula, vācāya kammaṃ karaṇīyaṃ.

Karontena pi te, Rāhula, vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ .... pe .... ubhaya-byābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ .... pe .... dukkhavipākan'-ti,

paṭisaṃharеyyāsi tvaṃ, Rāhula, evarūpaṃ vacīkammaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ n'ev' atta-byābādhāya .... pe .... na ubhaya-byābādhāya saṃvattati, kusalaṃ idaṃ vacīkammaṃ sukh'udrayaṃ sukhavipākan'-ti, anupadajjeyyāsi tvaṃ, Rāhula, evarūpaṃ vacīkammaṃ.

Katvā pi te, Rāhula, vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ .... pe .... ubhaya-byābādhāya pi saṃvatti, akusalaṃ idaṃ vacīkammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ .... pe .... dukkhavipākan'-ti, evarūpan-te, Rāhula, vacīkammaṃ Satthari vā viññūsu vā sabrahmacarīsu .... pe .... saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ n'ev' atta-byābādhāya .... pe .... na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ vacīkammaṃ sukh'udrayaṃ sukhavipākan'-ti, ten' eva tvaṃ, Rāhula, pītipāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

7. Yad-eva tvaṃ, Rāhula, manasā kammaṃ kattukāmo hosi tad-eva te manokammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ .... pe .... ubhaya-byābādhāya pi saṃvatteyya, akusalaṃ idaṃ manokammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ .... pe .... ubhaya-byābādhāya pi saṃvatteyya, akusalaṃ idaṃ manokammaṃ dukkh'udrayaṃ dukkhavipākan'-ti, evarūpan-te, Rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ n'ev' atta-byābādhāya .... pe .... na ubhaya-byābādhāya saṃvatteyya, kusalaṃ idaṃ manokammaṃ sukh'udrayaṃ sukhavipākan'-ti, evarūpan-te, Rāhula, manasā kammaṃ karaṇīyaṃ.

Karontena pi te, Rāhula, manasā kammaṃ tad-eva te manokammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ .... pe .... ubhaya-byābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkh'udrayaṃ dukkhavi-

pākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ .... pe .... dukkhavipākan'-ti, paṭisaṃhareyyāsi tvaṃ, Rāhula, evarūpaṃ manokammaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ n'ev' atta-byābādhāya .... pe .... na ubhaya-byābādhāya saṃvattati, kusalaṃ idaṃ manokammaṃ sukh'udrayaṃ sukhavipākan'-ti, anupadajjeyyāsi tvaṃ, Rāhula, evarūpaṃ manokammaṃ.

Katvā pi te, Rāhula, manasā kammaṃ tad-eva te manokammaṃ paccavekkhitabbaṃ : 'Yan-nu kho ahaṃ idaṃ manokammaṃ akāsiṃ idaṃ me manokammaṃ .... pe .... ubhaya-byābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkh'udrayaṃ dukkhavipākan'-ti. Sace tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ .... pe .... dukkhavipākan'-ti, evarūpe te, Rāhula, manokamme aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ, aṭṭiyitvā harāyitvā jigucchitvā āyatiṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, Rāhula, paccavekkhamāno evaṃ jāneyyāsi : 'Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ n'ev' atta-byābādhāya .... pe .... na ubhaya-byābādhāya saṃvatti, kusalaṃ idaṃ manokammaṃ sukh'udrayaṃ sukhavipākan'-ti, ten' eva tvaṃ, Rāhula, pītipāmojjena vihareyyāsi aborattānusikkhī kusalesu dhammesu.

8. Ye hi keci, Rāhula, atītaṃ addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evam-evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Ye hi pi keci, Rāhula, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ .... vacīkammaṃ .... manokammaṃ parisodhessanti, sabbe te evam-evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ .... vacīkammaṃ .... manokammaṃ parisodhessanti. Ye hi pi keci, Rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ .... vacīkammaṃ .... manokammaṃ parisodhenti, sabbe te evam-evaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ .... vacīkammaṃ .... manokammaṃ parisodhenti. Tasmā-t-iha, Rāhula, "paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāma, paccavekkhitvā paccavekkhitvā manokammaṃ

parisodhessāmā''-ti—evaṃ hi vo, Rāhula, sikkhitabban-ti.

Idaṃ avoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitaṃ abhinandī-ti.

19. Steps and Goal of Brahmacariya

[Majjhima-Nikāya]

1. Atha kho āyasmā Sāriputto sāyaṇhasamayaṃ paṭisallānā vuṭṭhito yen' āyasmā Puṇṇo Mantāṇiputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Puṇṇena Mantāṇiputtena saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto āyasmantaṃ Puṇṇaṃ Mantāṇīputtaṃ etad-avoca: Bhagavati no āvuso brahmacariyaṃ vussatī-ti ? —Evam-āvuso-ti. —Kin-nu kho āvuso sīlavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatī-ti ? —No h' idaṃ āvuso. —Kiṃ pan' āvuso cittavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatī-ti ? —No h' idaṃ āvuso. —Kin-nu kho āvuso diṭṭhivisuddhatthaṃ Bhagavati brahmacariyaṃ vussatī-ti ? —No h' idaṃ āvuso. —Kim-pan'āvuso kaṅkhāvitaraṇavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatī-ti ? —No h' idaṃ āvuso. —Kin-nu kho āvuso maggāmaggañāṇadassana-visuddhatthaṃ Bhagavati brahmacariyaṃ vussatī-ti ? —No h' idaṃ āvuso. —Kim-pan' āvuso paṭipadāñāṇadassana-visuddhatthaṃ Bhagavati brahmacariyaṃ vussatī-ti ? —No h' idaṃ āvuso. —Kin-nu kho āvuso ñāṇadassanavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatī-ti ? —No h' idaṃ āvuso.

2. Kimatthañ-carah' āvuso Bhagavati brahmacariyaṃ vussatī-ti ? —Anupādā parinibbānatthaṃ kho āvuso Bhagavati brahmacariyaṃ vussatī-ti. —Kin-nu kho āvuso sīlavisuddhi anupādā parinibbānan-ti ? No h' idaṃ āvuso. —Kim-pan' āvuso cittavisuddhi anupādā parinibbānan-ti? —No h' idaṃ āvuso. —Kin-nu kho āvuso diṭṭhivisuddhi anupādā parinibbānan-ti? —No h' idaṃ āvuso. —Kim-pan'āvuso kaṅkhāvitaraṇavisuddhi anupādā parinibbānan-ti ? —No h' idaṃ āvuso. —Kin-nu kho āvuso maggāmaggañāṇadassana-visuddhi anupādā parinibbānan-ti ? —No h' idaṃ āvuso. —Kim-pan' āvuso paṭipadāñaṇadassana-visuddhi anupādā parinibbānan-ti ? —No h' idaṃ āvuso. —Kin-nu kho āvuso

ñāṇadassana-visuddhi anupādā parinibbānan-ti ? —No h' idaṃ āvuso. —Kim-pan' āvuso aññatra imehi dhammehi anupādā parinibbānan-ti ? —No h' idaṃ āvuso.

3. Yathākathaṃ pan' āvuso imassa bhāsitassa attho daṭṭhabbo-ti ? —Sīlavisuddhiñ-ce āvuso Bhagavā anupādā parinibbānaṃ paññā- pessa, sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpessa. Cittavisuddhiñ-ce āvuso .... pe .... diṭṭhivisuddhiñ-ce āvuso .... pe .... kaṅkhāvitaraṇa-visuddhiñ-ce āvuso .... pe .... maggāmaggañāṇa-dassana-visuddhiñ-ce āvuso .... pe .... paṭipadāñāṇadassana-visuddhiñ-ce āvuso .... pe ....., ñāṇadassana-visuddhiñ-ce āvuso Bhagavā anupādā parinibbānaṃ paññāpessa, sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpessa. Aññatra ca āvuso imehi dhammehi anupādā parinibbānaṃ abhavissa, puthujjano parinibbāyeyya ; puthujjano hi āvuso aññatra imehi dhammehi. Tena h' āvuso upaman-te karissāmi, upamāya p' idh' ekacce viññū purisā bhāsitassa atthaṃ ājānanti.

4. Seyyathā pi āvuso rañño Pasenadissa Kosalassa Sāvatthiyaṃ paṭivasantassa Sākete kiñci-d-eva accāyikaṃ karaṇīyaṃ uppajjeyya. Tassa antarā ca Sāvatthiṃ antarā ca Sāketaṃ satta rathavinītāni upaṭṭhapeyyuṃ. Atha kho āvuso rājā Pasenadi Kosalo Sāvatthiyā nikkhamitvā antepuradvārā paṭhamaṃ rathavinītaṃ abhirūheyya, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇeyya ; paṭhamaṃ rathavinītaṃ vissajjeyya, dutiyaṃ rathavinītaṃ abhirūheyya, dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇeyya ; dutiyaṃ rathavinītaṃ vissajjeyya, tatiyaṃ rathavinītaṃ abhirūheyya, tatiyena rathavinītena catutthaṃ rathavinītaṃ pāpuṇeyya ; tatiyaṃ rathavinītaṃ vissajjeyya, catutthaṃ rathavinītaṃ abhirūheyya, catutthena rathavinītena pañcamaṃ rathavinītaṃ pāpuṇeyya ; catutthaṃ rathavinītaṃ vissajjeyya, pañcamaṃ rathavinītaṃ abhirūheyya, pañcamena rathavinītena chaṭṭhaṃ rathavinītaṃ pāpuṇeyya ; pañcamaṃ rathavinītaṃ vissajjeyya, chaṭṭhaṃ rathavinītaṃ abhirūheyya, chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇeyya ; chaṭṭhaṃ rathavinītaṃ vissajjeyya, sattamaṃ rathavinītaṃ abhirūheyya, sattamena rathavinītena Sāketaṃ anupāpuṇeyya antepuradvāraṃ. Tam-enaṃ antepuradvāragataṃ samānaṃ mittāmaccā-ñātisālohitā evaṃ puccheyyuṃ : 'Iminā tvaṃ, mahārāja, rathavinītena Sāvatthiyā Sāketaṃ anuppatto antepuradvāran'-ti ? Kathaṃ byākaramāno nu kho āvuso rājā Pasenadi Kosalo sammā byākaramāno byākareyyā-ti ? Evaṃ

byākaramāno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno byākareyya : 'Idha me Sāvatthiyaṃ paṭivasantassa Sākete kiñci-d-eva accāyikaṃ karaṇīyaṃ uppajji. Tassa me antarā ca Sāvatthiṃ antarā ca Sāketaṃ satta rathavinītāni upaṭṭhapesuṃ. Atha khvâhaṃ Sāvatthiyā nikkhamitvā antepuradvārā paṭhamaṃ rathavinītaṃ abhirūhiṃ, paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇiṃ ; paṭhamaṃ rathavinītaṃ nissajiṃ, dutiyaṃ rathavinītaṃ abhirūhiṃ, dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇiṃ ; dutiyaṃ rathavinītaṃ nissajiṃ, tatiyaṃ rathavinītaṃ abhirūhiṃ, tatiyena .... pe .... catutthaṃ rathavinītaṃ abhirūhiṃ, catutthena .... pe ... pañcamaṃ rathavinītaṃ abhirūhiṃ, pañcamena .... pe .... chaṭṭhaṃ rathavinītaṃ abhirūhiṃ, chaṭṭhena ... pe .... sattamaṃ rathavinītaṃ abhirūhiṃ, sattamena rathavinītena Sāketaṃ anuppatto antepuradvāran' -ti. Evaṃ byākaramāno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno byākareyyâ-ti.

5. Evam-eva kho āvuso sīlavisuddhi yāva-d-eva cittavisuddhatthā, cittavisuddhi yāva-d-eva diṭṭhivisuddhatthā, diṭṭhivisuddhi yāva-d-eva kaṅkhāvitaraṇa-visuddhatthā, kaṅkhāvitaraṇa-visuddhi yāva-d-eva maggāmaggañāṇadassana-visuddhatthā, maggāmaggañāṇadassana-visuddhi yāva-d-eva paṭipadāñāṇadassana-visuddhatthā, paṭipadāñāṇadassana-visuddhi yāva-d-eva ñāṇadassana-visuddhatthā, ñāṇadassana-visuddhi yāva-d-eva anupādā parinibbānatthā. Anupādā parinibbānatthaṃ kho āvuso Bhagavati brahmacariyaṃ vussatî-ti.

20. Gaṇaka-Moggallāna

[Majjhima-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Pubbârāme Migāramātu pāsāde. Atha kho Gaṇaka-Moggallāno brāhmaṇo yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Gaṇaka-Moggallāno brāhmaṇo Bhagavantaṃ etad-avoca : Seyyathā pi, bho Gotama, imassa Migāramātu pāsādassa dissati anupubbasikkhā anupubbakiriyā anupubba-

paṭipadā, yad-idaṃ yāva pacchimā sopānakaḷebarā ; imesam-pi hi, bho Gotama, brāhmaṇānaṃ dissati anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, yad-idaṃ ajjhene ; imesam-pi hi, bho Gotama, issâsānaṃ dissati anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, yad-idaṃ issatthe ; amhākam-pi hi, bho Gotama, gaṇānaṃ gaṇanâjīvānaṃ dissati anupubbasikkhā anupubbakiriyā anupubbapaṭipadā, yad-idaṃ saṃkhāne. Mayaṃ hi, bho Gotama, antevāsī labhitvā paṭhamaṃ evaṃ gaṇāpema : 'Ekaṃ ekakaṃ, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakâ'-ti ; satam-pi mayaṃ, bho Gotama, gaṇāpema. Sakkā nu kho, bho Gotama, imasmim-pi dhammavinaye evam-eva anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññāpetun-ti ?

2. Sakkā, brāhmaṇa, imasmiṃ dhammavinaye anupubbasikkhā anupubbakiriyā anupubbapaṭipadā paññāpetuṃ. Seyyathā pi, brāhmaṇa, dakkho assadamako bhadraṃ assâjānīyaṃ labhitvā paṭhamen' eva mukhâdhāne kāraṇaṃ karoti, atha uttariṃ kāraṇaṃ karoti, evam-eva kho, brāhmaṇa, Tathāgato purisadammaṃ labhitvā paṭhamaṃ evaṃ vineti : 'Ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesû'-ti. Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto hoti ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tam-enaṃ Tathāgato uttariṃ vineti : 'Ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī mā 'nubyañjanaggāhī. Yato 'dhikaraṇaṃ evaṃ cakkhu'ndriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajja, rakkha cakkhu'ndriyaṃ, cakkhu'ndriyasaṃvaraṃ āpajja ; sotena saddaṃ sutvā—pe—ghānena gandhaṃ ghāyitvā—pe—jivhāya rasaṃ sāyitvā—pe—kāyena phoṭṭhabbaṃ phusitvā—pe—manasā dhammaṃ viññāya mā nimittaggāhī mā 'nubyañjanaggāhī. Yato 'dhikaraṇaṃ enaṃ man'indriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajja, rakkha man'indriyaṃ, man'indriyasaṃvaraṃ āpajjâ'-ti.

3. Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tam-enaṃ Tathāgato uttariṃ vineti : 'Ehi tvaṃ, bhikkhu, bhojane mattaññū hohi, paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi n' eva davāya na madāya na

maṇḍanāya na vibhūsanāya yāva-d-eva imassa kāyassa ṭhitiyā yāpanāya vihiṃs'ûparatiyā brahmacariy'ânuggahāya, —iti 'purāṇañ-ca vedanaṃ paṭihaṅkhāmi, navañ-ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā''-ti. Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tam-enaṃ Tathāgato uttariṃ vineti : 'Ehi tvaṃ, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehî'-ti. Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tam-enaṃ Tathāgato uttariṃ vineti : 'Ehi tvaṃ, bhikkhu, satisampajaññena samannāgato hohi, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, sammiñjite pasārite sampajānakārī, saṃghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārî'-ti. Yato kho, brāhmaṇa, satisampajaññena samannāgato hoti, tam-enaṃ Tathāgato uttariṃ vineti : 'Ehi tvaṃ, bhikkhu, vivittaṃ senâsanaṃ bhaja, araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjan'-ti. So vivittaṃ senâsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

4. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati, pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatâbhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti ; byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitânukampī, byāpādapadosā cittaṃ parisodheti ; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti ; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti ; vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

5. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja

viharati ; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati ; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ-ca kāyena paṭisaṃvedeti yan-taṃ ariyā ācikkhanti : 'upekhako satimā sukhavihārî'-ti tatiyajjhānaṃ upasampajja viharati ; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa-domanassānaṃ atthagamā adukkham-asukhaṃ upekhā-satipārisuddhiṃ catutthajjhānaṃ upasampajja viharati. Ye kho te, brāhmaṇa, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tesu me ayaṃ evarūpī anusāsanī hoti. Ye pana te bhikkhū arahanto khīṇâsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā samma-daññā vimuttā, tesaṃ ime dhammā diṭṭhadhammasukhavihārāya c' eva saṃvattanti satisampajaññāya câ-ti.

6. Evaṃ vutte, Gaṇaka-Moggallāno brāhmaṇo Bhagavantaṃ etad-avoca : Kin-nu kho bhoto Gotamassa sāvakā bhotā Gotamena evaṃ ovadiyamānā evaṃ anusāsiyamānā sabbe va accantaniṭṭhaṃ nibbānaṃ ārādhenti udāhu ekacce n' ārādhentî-ti ?

App'ekacce kho, brāhmaṇa, mama sāvakā evaṃ ovadiyamānā evaṃ anusāsiyamānā accantaniṭṭhaṃ nibbānaṃ ārādhenti, ekacce n' ārādhentî-ti.

7. Ko nu kho, bho Gotama, hetu, ko paccayo, yan-tiṭṭhat' eva nibbānaṃ, tiṭṭhati nibbānagāmimaggo, tiṭṭhati bhavaṃ Gotamo samādapetā, atha ca pana bhoto Gotamassa sāvākā bhotā Gotamena evaṃ ovadiyamānā evaṃ anusāsiyamānā app'ekacce accantaniṭṭhaṃ nibbānaṃ ārādhenti, ekacce n' ārādhentî-ti ?

Tena hi, brāhmaṇa, tañ-ñev' ettha paṭipucchissāmi ; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa ? Kusalo tvaṃ Rājagaha-gāmissa maggassâ-ti ?

Evaṃ, bho, kusalo ahaṃ Rājagaha-gāmissa maggassâ-ti.

8. Taṃ kiṃ maññasi, brāhmaṇa ? Idha puriso āgaccheyya Rājagahaṃ gantukāmo ; so taṃ upasaṅkamitvā evaṃ vadeyya : 'icchām' ahaṃ, bhante, Rājagahaṃ gantuṃ, tassa me Rājagahassa maggaṃ upadisâ'-ti. Tam-enaṃ tvaṃ evaṃ vadeyyāsi : 'evaṃ, bho purisa ; ayam-maggo Rājagahaṃ gacchati, tena muhuttaṃ gaccha ; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha ; tena muhuttaṃ gantvā dakkhissasi amukaṃ

nāma nigamaṃ, tena muhuttaṃ gaccha ; tena muhuttaṃ gantvā dakkhissasi Rājagahassa ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇirāmaṇeyyakan'-ti. So tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno ummaggaṃ gahetvā pacchāmukho gaccheyya. Atha dutiyo puriso āgaccheyya Rājagahaṃ gantukāmo, so taṃ upasaṅkamitvā evaṃ vadeyya: 'icchām' ahaṃ, bhante, Rājagahaṃ gantuṃ, tassa me Rājagahassa maggaṃ upadisâ'-ti. Tam-enaṃ tvaṃ evaṃ vadeyyāsi: 'evaṃ, bho purisa ; ayam-maggo Rājagahaṃ gacchati, tena muhuttaṃ gaccha ; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha ; tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ, tena muhuttaṃ gaccha ; tena muhuttaṃ gantvā dakkhissasi Rājagahassa ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇirāmaṇeyyakan'-ti. So tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno sotthinā Rājagahaṃ gaccheyya. Ko nu kho, brāhmaṇa, hetu, ko paccayo, yan-tiṭṭhat' eva Rājagahaṃ, tiṭṭhati Rājagahagāmimaggo, tiṭṭhasi tvaṃ samādapetā, atha ca pana tayā evaṃ ovadiyamāno evaṃ anusāsiyamāno eko puriso ummaggaṃ gahetvā pacchāmukho gaccheyya, eko sotthinā Rājagahaṃ gaccheyyâ-ti ?

9. Ettha kvâhaṃ, bho Gotama, karomi ? Maggakkhāyī 'haṃ, bho Gotamâ-ti.

Evam-eva kho, brāhmaṇa, tiṭṭhat' eva nibbānaṃ, tiṭṭhati nibbānagāmimaggo, tiṭṭhām' ahaṃ samādapetā, atha ca pana mama sāvakā mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā app' ekacce accantaniṭṭhaṃ nibbānaṃ ārādhenti, ekacce n' ārādhenti. Ettha kvâhaṃ, brāhmaṇa, karomi ? Maggakkhāyī, brāhmaṇa, Tathāgato-ti.

10. Evaṃ vutte, Gaṇaka-Moggallāno brāhmaṇo Bhagavantaṃ etad-avoca : Ye 'me, bho Gotama, puggalā asaddhā jīvikatthā agārasmā anagāriyaṃ pabbajitā saṭhā māyāvino keṭubhino uddhatā unnalā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattaññuno jāgariyaṃ ananuyuttā sāmaññe anapekhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā kusītā hīnaviriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, na tehi bhavaṃ Gotamo saddhiṃ saṃvasati. Ye pana kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asaṭhā amāyāvino aketubhino anuddhatā anunnalā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyaṃ

anuyuttā sāmaññe apekhavanto sikkhāya tibbagāravā na bāhulikā na sāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā āraddhaviriyā pahitattā upaṭṭhitasatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavaṃ Gotamo saddhiṃ saṃvasati. Seyyathā pi, bho Gotama, ye keci mūlagandhā kāḷānusārikaṃ tesaṃ aggam-akkhāyati, ye keci sāragandhā lohitacandanaṃ tesaṃ aggam-akkhāyati, ye keci pupphagandhā vassikaṃ tesaṃ aggam-akkhāyati,—evam-eva kho bhoto Gotamassa ovādo paramajjadhammesu.

21. Aggi-Vacchagotta Sutta

(Abridged)

[Majjhima-Nikāya]

1. Vacchagotto paribbājako Bhagavataṃ etad-avoca :—

Kin-nu kho, bho Gotama, 'sassato loko, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'sassato loko, idam-eva saccaṃ, mogham-aññan'-ti. —Kiṃ pana, bho Gotama, 'asassato loko, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'asassato loko, idam-eva saccaṃ, mogham-aññan'-ti. —Kin-nu kho, bho Gotama, 'antavā loko, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'antavā loko, idam-eva saccaṃ, mogham-aññan'-ti. —Kiṃ pana, bho Gotama, 'anantavā loko, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'anantavā loko, idam-eva saccaṃ, mogham-aññan'-ti. —Kin-nu kho, bho Gotama, 'taṃ jīvaṃ taṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'taṃ jīvaṃ taṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan'-ti. —Kiṃ pana, bho Gotama, 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idam-eva saccaṃ, mogham-aññan'-ti. —Kin-nu kho, bho Gotama, 'hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha,

evaṃdiṭṭhi : 'hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti. —Kiṃ pana, bho Gotama, 'na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'na hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti. —Kin nu kho, bho Gotama, 'hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti. —Kiṃ pana, bho Gotama, 'n' eva hoti, na na-hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti evaṃdiṭṭhi bhavaṃ Gotamo-ti ? —Na kho ahaṃ, Vaccha, evaṃdiṭṭhi : 'n' eva hoti, na na-hoti tathāgato param-maraṇā, idam-eva saccaṃ, mogham-aññan'-ti.

2. Kiṃ pana bhavaṃ Gotamo ādinavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato-ti ?

'Sassato loko'-ti kho, Vaccha, diṭṭhigatam-etaṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ, sadukkhaṃ sa-vighātaṃ sa-upāyāsaṃ sa-pariḷāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. 'Asassato loko'-ti kho, Vaccha, ... pe .... 'antavā loko'-ti kho, Vaccha, ... pe .... 'anantavā loko'-ti kho, Vaccha, ... pe .... 'taṃ jīvaṃ taṃ sarīran'-ti kho, Vaccha, ... pe .... 'aññaṃ jīvaṃ aññaṃ sarīran'-ti kho, Vaccha, ... pe .... 'hoti tathāgato param-maraṇā'-ti kho, Vaccha, ... pe .... 'hoti ca na ca hoti tathāgato param-maraṇā'-ti kho, Vaccha, ... pe .... 'n' eva hoti, na na-hoti tathāgato param-maraṇā'-ti kho, Vaccha, diṭṭhigatam-etaṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ, sadukkhaṃ sa-vighātaṃ sa-upāyāsaṃ sa-pariḷāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Imaṃ kho ahaṃ, Vaccha, ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato-ti.

3. Atthi pana bhoto Gotamassa kiñci diṭṭhigatan-ti ?

'Diṭṭhigatan'-ti kho, Vaccha, apanītam-etaṃ Tathāgatassa. Diṭṭhaṃ h' etaṃ, Vaccha, Tathāgatena : iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo ; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo ; iti saññā, iti saññāya samudayo, iti saññāya atthagamo ; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ

atthagamo ; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo-ti. Tasmā 'Tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabba-ahiṃkāra-mamiṃkāra-mānânusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimutto'-ti vadāmî-ti.

4. Evaṃ vimuttacitto pana, bho Gotama, bhikkhu kuhiṃ upapajjatî-ti ?

'Upapajjatî'-ti kho, Vaccha, na upeti.

Tena hi, bho Gotama, na upapajjatî-ti ?

'Na upapajjatî'-ti kho, Vaccha, na upeti.

Tena hi, bho Gotama, upapajjati ca, na ca upapajjatî-ti ?

'Upapajjati ca, na ca upapajjatî'-ti kho, Vaccha, na upeti.

Tena hi, bho Gotama, n' eva upapajjati, na na-upapajjatî-ti ?

'N' eva upapajjati, na na-upapajjatî'-ti kho, Vaccha, na upeti.

5. Etthâhaṃ, bho Gotama, aññāṇaṃ āpādiṃ, ettha sammohaṃ āpādiṃ, yā pi me esā bhoto Gotamassa purimena kathāsallāpena ahu pasādamattā, sā pi me etarahi antarahitâ-ti.

Alaṃ hi te, Vaccha, aññāṇāya, alaṃ sammohāya. Gambhīro h' ayaṃ, Vaccha, dhammo duddaso duranubodho santo paṇīto atakkâvacaro nipuṇo paṇḍitavedaniyo, so tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññathâcariyakena. Tena hi, Vaccha, taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

Taṃ kiṃ maññasi, Vaccha ? Sace te purato aggi jaleyya, jāneyyāsi tvaṃ 'ayaṃ me purato aggi jalatî'-ti ?

Jāneyy'âhaṃ 'ayaṃ me purato aggi jalatî'-ti.

Sace pana taṃ, Vaccha, evaṃ puccheyya : 'yo te ayaṃ purato aggi jalati, ayaṃ aggi kiṃ paṭicca jalatî'-ti ? Evaṃ puṭṭho tvaṃ, Vaccha, kin-ti byākareyyāsî-ti ?

Evaṃ puṭṭho ahaṃ, bho Gotama, evaṃ byākareyyaṃ : 'yo me ayaṃ purato aggi jalati, ayaṃ aggi tiṇakaṭṭh'upādānaṃ paṭicca jalatî'-ti.

Sace te, Vaccha, purato so aggi nibbāyeyya, jāneyyāsi tvaṃ 'ayaṁ me purato aggi nibbuto'-ti ?

Jāneyy'âhaṃ 'ayam me purato aggi nibbuto'-ti.

Sace pana taṃ, Vaccha, evaṃ puccheyya : 'yo te ayaṃ purato aggi nibbuto, so aggi ito katamaṃ disaṃ gato, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vâ'-ti ? Evaṃ puṭṭho tvaṃ, Vaccha, kin-ti byākareyyāsî-ti ?

Na upeti, bho Gotama. Yaṃ hi so, bho Gotama, aggi tiṇakaṭṭh'upādānaṃ paṭicca ajali, tassa ca pariyādānā aññassa ca anupahārā anāhāro 'nibbuto'-t' eva saṅkhaṃ gacchatî-ti.

Evam-eva kho, Vaccha, yena rūpena tathāgataṃ paññāpayamāno paññāpeyya, taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālâvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ ; r ū p a - s a ṅ k h ā - v i m u t t o kho, Vaccha, tathāgato gambhīro appameyyo duppariyogāho, seyyathā pi mahāsamuddo ; 'upapajjatî'-ti na upeti, 'na upapajjatî'-ti na upeti, 'upapajjati ca na ca upapajjatî'-ti na upeti, 'n' eva upapajjati na na-upapajjatî'-ti na upeti. Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya, sā vedanā tathāgatassa pahīnā ucchinnamūlā tālâvatthukatā anabhāvakatā āyatiṃ anuppādadhanimā ; v e d a n ā s a ṅ k h ā - v i m u t t o kho, Vaccha, tathāgato gambhīro appameyyo duppariyogāho, seyyathā pi mahāsamuddo ; 'upapajjatî'-ti na upeti, 'na upapajjatî'-ti na upeti, 'upapajjati ca na ca upapajjatî'-ti na upeti, 'n' eva upapajjati na na-upapajjatî'-ti na upeti. Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya, sā saññā tathāgatassa pahīnā .... pe .... s a ñ ñ ā s a ṅ k h ā - v i m u t t o kho, Vaccha, tathāgato .... pe .... na upeti. Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya, te saṅkhārā tathāgatassa pahīnā .. . pe ... s a ṅ k h ā r a - s a ṅ k h ā - v i m u t t o kho, Vaccha, tathāgato .... pe .... na upeti. Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ tathāgatassa pahīnaṃ .... pe .... v i ñ ñ ā ṇ a s a ṅ k h ā - v i m u t t o kho, Vaccha, tathāgato .... pe .... na upetî-ti.

6. Evaṃ vutte, Vacchagotto Bhagavantaṃ etad-avoca : Seyyathā pi, bho Gotama, gāmassa vā nigamassa vā avidūre mahā sālarukkho, tassa aniccatā sākhāpalāsaṃ palujjeyya, tacapapaṭikā palujjeyyuṃ, pheggu palujjeyya, so aparena samayena apagata-sākhāpalāso apagata-tacapapaṭiko apagata-phegguko suddho assa sāre patiṭṭhito, evam-ev' idaṃ bhoto Gotamassa pāvacanaṃ apagata-sākhāpalāsaṃ apagata-tacapapaṭikaṃ apagata-pheggukaṃ suddhaṃ sāre patiṭṭhitan-ti.

22. War between Ajātasattu and Pasenadi

[Saṃyutta-Nikāya]

I

1. Atha kho rājā Māgadho Ajātasattu Vedehiputto caturaṅginiṃ senaṃ sannayhitvā rājānaṃ Pasenadi-Kosalaṃ abbhuyyāsi yena Kāsī.

2. Assosi kho rājā Pasenadi Kosalo : 'rājā kira Māgadho Ajātasattu Vedehiputto caturaṅginiṃ senaṃ sannayhitvā mamaṃ abbhuyyāto yena Kāsī'-ti. Atha kho rājā Pasenadi Kosalo caturaṅginiṃ senaṃ sannayhitvā rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehiputtaṃ paccuyyāsi yena Kāsī.

3. Atha kho rājā ca Māgadho Ajātasattu Vedehiputto rājā ca Pasenadi Kosalo saṅgāmesuṃ. Tena kho pana saṅgāme rājā Māgadho Ajātasattu Vedehiputto rājānaṃ Pasenadi-Kosalaṃ parājesi. Parājito ca rājā Pasenadi Kosalo sakam-eva rājadhāniṃ Sāvatthiṃ pāyāsi.

4. Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā patta-cīvaram-ādāya Sāvatthiṃ piṇḍāya pāvisiṃsu[1], Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-paṭikkantā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekam-antaṃ nisinnā kho te bhikkhū [Bhagavato tam-atthaṃ ārocesuṃ.]

5. [Atha kho Bhagavā tam-atthaṃ viditvā etad-avoca :] Rājā, bhikkhave, Māgadho Ajātasattu Vedehiputto pāpamitto pāpasahāyo pāpasampavaṅko. Rājā ca, bhikkhave, Pasenadi Kosalo kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. Ajjatañ[2]-ca, bhikkhave, rājā Pasenadi Kosalo imaṃ rattiṃ dukkhaṃ sessati parājito-ti.

Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito,
upasanto sukhaṃ seti hitvā jayaṃ parājayan-ti.

II

1. Atha kho rājā Māgadho Ajātasattu Vedehiputto caturaṅginiṃ senaṃ sannayhitvā rājānaṃ Pasenadi-Kosalaṃ abbhuyyāsi yena Kāsī.

2. Assosi kho rājā Pasenadi Kosalo : 'rājā kira Māgadho Ajātasattu Vedehiputto caturaṅginiṃ senaṃ sannayhitvā mamaṃ

[1] Variant : *pavisiṃsu*, and below.

[2] Variant : *ajj'eva*.

abbhuyyāto yena Kāsî'-ti. Atha kho rājā Pasenadi Kosalo caturaṅginiṃ senaṃ sannayhitvā rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehiputtaṃ paccuyyāsi yena Kāsî.

3. Atha kho rājā ca Māgadho Ajātasattu Vedehiputto rājā ca Pasenadi Kosalo saṅgāmesuṃ. Tasmiṃ kho pana saṅgāme rājā Pasenadi Kosalo rājānaṃ Māgadhaṃ Ajātasattuṃ Vedehiputtaṃ parājesi jīvagāhañ-ca naṃ aggahesi.

4. Atha kho rañño Pasenadi-Kosalassa etad-ahosi: 'Kiñcâpi kho myâyaṃ rājā Māgadho Ajātasattu Vedehiputto adubbhantassa dubbhati, atha ca pana me bhāgineyyo hoti; yan-nūn' âhaṃ rañño Māgadhassa Ajātasattussa Vedehiputtassa sabbaṃ hatthikāyaṃ pariyādiyitvā sabbaṃ assakāyaṃ pariyādiyitvā sabbaṃ rathakāyaṃ pariyādiyitvā sabbaṃ pattikāyaṃ pariyādiyitvā jīvantam-eva naṃ ossajjeyyan'-ti. Atha kho rājā Pasenadi Kosalo rañño Māgadhassa Ajātasattuno Vedehiputtassa sabbaṃ hatthikāyaṃ pariyādiyitvā .... pe .... jīvantam-eva naṃ ossajji.

5. Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā patta-cīvaram-ādāya Sāvatthiṃ piṇḍāya pāvisiṃsu, Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-paṭikkantā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekam-antaṃ nisinnā kho te bhikkhū [Bhagavato tam-atthaṃ ārocesuṃ.]

6. Atha kho Bhagavā tam-atthaṃ viditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:—

Vilumpat' eva puriso, yāv' assa upakappati,
Yadā c' aññe vilumpanti, so vilutto vilumpati.
Ṭhāṇambi maññati bālo, yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ, atha bālo dukkhaṃ nigacchati.
Hantā labhati hantāraṃ, jetāraṃ labhati jayaṃ,
akkosako ca akkosaṃ, rosetāraṅ-ca rosako;
atha kamma-vivaṭṭena so vilutto vilumpatî-ti.

23. Dhammacetiya-Sutta

[Majjhima-Nikāya]

1. Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Sakkesu viharati. Medaḷumpaṃ nāma Sakyānaṃ nigamo. Tena kho pana samayena rājā Pasenadi Kosalo Naṅgarakaṃ anuppatto hoti kenaci-d-eva karaṇīyena. Atha kho rājā Pasenadi Kosalo Dīghaṃ Kārāyanaṃ āmantesi : Yojehi, samma Kārāyana, bhadrāni bhadrāni yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyâ-ti. —'Evaṃ devâ'-ti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño Pasenadissa paṭivedesi : Yuttāni kho te, deva, bhadrāni bhadrāni yānāni, yassa dāni kālaṃ maññasî-ti. Atha kho rājā Pasenadi Kosalo bhadraṃ yānaṃ abhirūhitvā bhadrehi bhadrehi yānehi Naṅgarakamhā niyyāsi mahacca-rājânubhāvena yena ārāmo tena pāyāsi ; yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattiko va ārāmaṃ pāvisi. Addasā kho rājā Pasenadi Kosalo ārāme jaṃghāvihāraṃ anucaṅkamamāno anuvicaramāno rukkhamūlāni pāsādikāni pāsādanīyāni appasaddāni appaniggbosāni vijanavātāni manussarāhaseyyakāni paṭisallāṇa-sāruppāni, disvāna Bhagavantaṃ yeva ārabbha sati udapādi : Imāni kho tāni rukkhamūlāni pāsādikāni pāsādanīyāni appasaddāni appaniggbosāni vijanavātāni manussarāhaseyyakāni paṭisallāṇa-sāruppāni, yatthassudaṃ mayan-taṃ Bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhan-ti. Atha kho rājā Pasenadi Kosalo Dīghaṃ Kārāyanaṃ āmantesi : Imāni kho, samma Kārāyana, tāni .... pe .... sammāsambuddhaṃ. Kahan-nu kho, samma Kārāyana, etarahi so Bhagavā viharati arahaṃ sammāsambuddho-ti ? —Atthi, mahārāja, Medaḷumpaṃ nāma Sakyānaṃ nigamo ; tattha so Bhagavā etarahi viharati arahaṃ sammāsambuddho-ti. —Kīvadūro pana, samma Kārāyana, Naṅgarakamhā Medaḷumpaṃ nāma Sakyānaṃ nigamo hotî-ti ? —Na dūre, mahārāja ; tīṇi yojanāni ; sakkā divasâva-sesena gantun-ti. —Tena hi, samma Kārāyana, yojehi bhadrāni bhadrāni yānāni ; gamissāma mayan-taṃ Bhagavantaṃ dassanāya arahantaṃ sammāsambuddhan-ti. —'Evaṃ devā'-ti kho Dīgho Kārāyano rañño Pasenadissa Kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño Pasenadissa Kosalassa paṭivedesi : Yuttāni kho te, deva, bhadrāni bhadrāni yānāni ; yassa dāni kālaṃ maññasi-ti. Atha kho

rājā Pasenadi Kosalo bhadraṃ yānaṃ abhirūhitvā bhadrehi bhadrehi yānehi Naṅgaramhā yena Medaḷumpaṃ nāma Sakyānaṃ nigamo tena pāyāsi, ten' eva divasâvasesena Medaḷumpaṃ nāma Sakyānaṃ nigamaṃ sampāpuṇi, yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattiko va ārāmaṃ pāvisi.

2. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad-avoca: Kahan-nu kho, bhante, etarahi so Bhagavā viharati arahaṃ sammāsambuddho? Dassanakāmā hi mayan-taṃ Bhagavantaṃ arahantaṃ sammāsambuddhan-ti. —Eso, mahāraja, vihāro saṃvutadvāro; tena appasaddo upasaṅkamitvā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi; vivarissati te Bhagavā dvāran-ti. Atha kho rājā Pasenadi Kosalo tatth' eva khaggañ-ca uṇhīsañ-ca Dīghassa Kārāyanassa pādāsi. Atha kho Dīghassa Kārāyanassa etad-ahosi: Kahāyati kho dāni mahārājā; idh' eva dāni mayā ṭhātabban-ti? Atha kho rājā Pasenadi Kosalo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamitvā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari Bhagavā dvāraṃ. Atha kho rājā Pasenadi Kosalo vihāraṃ pavisitvā Bhagavato pāde sirasā patitvā Bhagavato pādāni mukhena ca paricumbati pāṇihi ca parisambāhati nāmañ-ca sāveti: Rājā 'haṃ, bhante, Pasenadi Kosalo; rājā 'haṃ, bhante, Pasenadi Kosalo-ti.

3. Kiṃ pana tvaṃ, mahārāja, atthavasaṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccâkāraṃ karosi, mitt'ûpahāraṃ upadaṃsesî-ti?

4. Atthi kho me, bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho'-ti.

5. Idhâhaṃ, bhante, passāmi eke samaṇabrāhmaṇe pariyantakataṃ brahmacariyaṃ carante dasa pi vassāni vissatim-pi vassāni tiṃsam-pi vassāni cattārīsam-pi vassāni. Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmaguṇehi samappitā samaṅgibhūtā parivārenti. Idha panâhaṃ, bhante, bhikkhū passāmi yāvajīvaṃ āpāṇakoṭikaṃ[1] paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carante. Na kho panâhaṃ, bhante, ito bahiddhā aññaṃ evaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ samanupassāmi. Ayam-pi

[1] Variant: āpāṇakoṭikaṃ.

kho me, bhante, Bhagavati dhammanvayo hoti : 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho'-ti.

6. Puna ca paraṃ, bhante, rājāno pi rājūhi vivadanti, khattiyā pi khattiyehi vivadanti, brābmaṇā pi brāhmaṇehi vivadanti, gahapatī pi gahapatīhi vivadanti, mātā pi puttena vivadati, putto pi mātarā vivadati, pitā pi puttena vivadati, putto pi pitarā vivadati, bhātā pi bhātarā vivadati, bhātā pi bhaginiyā vivadati, bhaginī pi bhātarā vivadati, sahāyo pi sahāyena vivadati. Idha panâhaṃ, bhante, bhikkhū passāmi samagge sammodamāne avivadamāne khīrodakībhūte aññam-aññaṃ piyacakkhūhi sampassante viharante. Na kho panâhaṃ, bhante. ito bahiddhā aññaṃ evaṃ samaggaṃ parisaṃ samanupassāmi. Ayam-pi kho me, bhante, Bhagavati dhammanvayo hoti : 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho'-ti.

7. Puna ca parâhaṃ, bhante, ārāmena ārāmaṃ uyyānena uyyānaṃ anucaṅkamāmi anuvicarāmi. So 'haṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na viya maññe cakkhuṃ bandhante janassa dassanāya. Tassa mayhaṃ, bhante, evaṃ hoti : 'Addhā ime āyasmanto anabhiratā vā brahmacariyaṃ caranti, atthi vā tesaṃ kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ, tathā ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṃ bandhanti janassa dassanāyâ'-ti. Tyâhaṃ upasaṅkamitvā evaṃ vadāmi : 'Kin-nu kho tumhe āyasmante kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṃ bandhatha janassa dassanāyâ'-ti ? Te evam-āhaṃsu : 'Bandhukarogo no, mahārājâ'-ti. Idha panâhaṃ, bhante, bhikkhū passāmi haṭṭhapahaṭṭhe udagg'udagge abhiratarūpe pīṇitindriye appossukke pannalome paradavutte[1] migabhūtena cetasā viharante. Tassa mayhaṃ, bhante, evaṃ hoti : 'Addhā ime āyasmanto tassa Bhagavato sāsane uḷāraṃ pubbenâparaṃ visesaṃ saṅjānanti, tathāi me āyasmanto haṭṭhapahaṭṭhā udagg' udaggā abhiratarūpā pīṇitindriyā appossukkā pannalomā paradavuttā migabhūtena cetasā viharantī'-ti. Ayam-pi kho me, bhante, Bhagavati dhammanvayo hoti : 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho'-ti.

[1] Variant : *paradatta-vuttā* (-*e*), and below,

8. Puna ca parâhaṃ, bhante, rājā khattiyo muddhâvasitto pahomi ghātetāyaṃ vā ghātetuṃ jāpetāyaṃ vā jāpetuṃ pabbājetāyaṃ vā pabbājetuṃ. Tassa mayhaṃ, bhante, atthakaraṇe nisinnassa antarantarākathaṃ opātenti. So 'haṃ na labhāmi: 'Mā me bhonto atthakaraṇe nisinnassa antarantarākathaṃ opātetha, kathāpariyosānaṃ me bhavanto āgamentû'-ti. Tassa mayhaṃ, bhante, antarantarākathaṃ opātenti. Idha panâhaṃ, bhante, bhikkhū passāmi yasmiṃ samaye Bhagavā anekasatāya parisāya dhammaṃ deseti n' eva tasmiṃ samaye Bhagavato sāvakānaṃ khipitasaddo vā hoti ukkāsitasaddo vā. Bhūtapubbaṃ, bhante, Bhagavā anekasatāya parisāya dhammaṃ deseti: tatr' aññataro Bhagavato sāvako ukkāsi; tam-enaṃ aññataro sabrahmacārī jannukena ghaṭṭesi: 'Appasaddo āyasmā hotu, mā 'yasmā saddam-akāsi; Satthā no Bhagavā dhammaṃ desetî'-ti. Tassa mayhaṃ, bhante, etad-ahosi: 'Acchariyaṃ vata bho, abbhutaṃ vata bho. Adaṇḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissatî'-ti. Na kho panâhaṃ, bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisaṃ samanupassāmi. Ayam-pi kho me, bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho'-ti.

9. Puna ca parâhaṃ, bhante, passāmi idh' ekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti: 'Samaṇo khalu, bho, Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatî'-ti. Te pañhaṃ abhisaṅkharonti: 'Imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upasaṅkamitvā pucchissāma; evañ-ce no puṭṭho evaṃ vyākarissati, evam-assa mayaṃ vādaṃ āropessāma; evañ-ce pi no puṭṭho evaṃ vyākarissati, evam-pi 'ssa mayaṃ vādaṃ āropessāmâ'-ti. Te suṇanti: 'Samaṇo khalu, bho, Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo'-ti. Te yena Bhagavā ten' upasaṅkamanti. Te Bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te Bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na c' eva Bhagavantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti, añña-d-atthu Bhagavato sāvakā sampajjanti. Ayam-pi kho me, bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṃgho'-ti.

10. Puna ca parâhaṃ, bhante, passāmi idh' ekacce brāhmaṇa-paṇḍite gahapatipaṇḍite samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe. Te bhindantā maññe caranti .... pe .... vādaṃ āropessanti, aññā-d-atthu Bhagavantaṃ yeva okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te Bhagavā pabbājeti. Te tathā pabbājitā samānā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā na cirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Te evam-āhaṃsu: 'Mayaṃ vata, bho, anassāma; mayaṃ vata, bho, anassāma. Mayaṃ hi pubbe assamaṇā va samānā samaṇā 'mhâ-ti paṭijānimhā, abrāhmaṇā va samānā brāhmaṇā 'mhâ-ti paṭijānimhā, anarahanto va samānā arahanto 'mhâ-ti paṭijānimhā. Idāni kho 'mhā samaṇā, idāni kho 'mhā brāhmaṇā, idāni kho 'mhā arahanto'-ti. Ayam-pi kho me, bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvaka-saṃgho'-ti.

11. Puna ca parâhaṃ, bhante, Isīdatta-Purāṇā thapatayo mama bhattā mama yānā, ahaṃ nesaṃ jīvikaṃ[1] dātā yasassa āhattā. Atha ca pana no tathā mayi nipaccākāraṃ karonti yathā Bhagavati. Bhūta-pubbâhaṃ, bhante, senaṃ abbhuyyāto samāno ime va Isīdatta-Purāṇe thapatayo vīmaṃsamāno aññatarasmiṃ sambādhe āvasathe vāsaṃ upagacchiṃ. Atha kho, bhante, ime Isīdatta-Purāṇā thapatayo bahu-d-eva rattiṃ dhammiyā kathāya vītināmetvā yato assosuṃ kho Bhagavantaṃ tato sīsaṃ katvā maṃ pādato karitvā nipajjiṃsu. Tassa mayhaṃ, bhante, etad-ahosi: 'Acchariyaṃ vata bho, abbhutaṃ vata bho. Ime Isīdatta-Purāṇā thapatayo mama bhattā mama yānā, ahaṃ tesaṃ jīvikaṃ dātā yasassa āhattā; atha ca pana no tathā mayi nipaccākāraṃ karonti yathā Bhagavati. Addhā ime āyasmanto tassa Bhagavato sāsane uḷāraṃ pubbenâparaṃ visesaṃ saññānantî'-ti. Ayam-pi kho me, bhante, Bhagavati dhammanvayo hoti: 'Sammāsambuddho Bhagavā, svâkkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvaka-saṃgho'-ti.

12. Puna ca paraṃ, bhante, Bhagavā pi khattiyo aham-pi khattiyo, Bhagavā pi Kosalako aham-pi Kosalako, Bhagavā pi āsītiko aham-pi āsītiko. Yam-pi, bhante, Bhagavā pi khattiyo aham-pi khattiyo,

[1] Variant: *jīvitaṃ*, and below.

Bhagavā pi Kosalako aham-pi Kosalako, Bhagavā pi āsītiko aham-pi āsītiko, iminā vârahām' evâhaṃ, bhante, Bhagavati paramanipaccâkāraṃ kattuṃ, mitt'ûpahāraṃ upadaṃsetuṃ. Handa ca dāni mayaṃ, bhante, gacchāma ; bahukiccā mayaṃ bahukaraṇīyâ-ti.

Yassa dāni tvaṃ, mahārāja, kālaṃ maññasî-ti.

13. Atha kho rājā Pasenadi Kosalo uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

14. Atha kho Bhagavā acirapakkantassa rañño Pasenadissa Kosalassa bhikkhū āmantesi : Eso, bhikkhave, rājā Pasenadi Kosalo dhammacetiyāni bhāsitvā uṭṭhāy' āsanā pakkanto. Uggaṇhātha, bhikkhave, dhammacetiyāni ; pariyāpuṇātha, bhikkhave, dhammacetiyāni ; dhāretha, bhikkhave, dhammacetiyāni ; atthasaṃhitāni, bhikkhave, dhammacetiyāni ādibrahmacariyakānî-ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

24. Jaccandhānaṃ Hatthi-Dassanaṃ

[Udāna : Titthiya-Sutta]

1. Ekaṃ samayaṃ Bhagavā Sāvattihyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā nānātitthiyā paribbājakā Sāvatthiṃ piṇḍāya pavisanti nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissaya-nissitā :—

Sant' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'sassato loko, idam-eva saccaṃ, moghaṃ aññan'-ti.

Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'a-sassato loko, idam-eva saccaṃ, moghaṃ aññan'-ti.

Sant' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'antavā loko, idam-eva saccaṃ, moghaṃ aññan'-ti.

Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'anantavā loko, idam-eva saccaṃ, moghaṃ aññan'-ti.

Sant' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'taṃ jīvaṃ taṃ sarīraṃ, idam-eva saccaṃ, moghaṃ aññan'-ti.

Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idam-eva saccaṃ, moghaṃ aññan'-ti.

Sant' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'hoti tathāgato param-maraṇā, idam-eva saccaṃ, moghaṃ aññan'-ti.

Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'na hoti tathāgato param-maraṇā, idam-eva saccaṃ, moghaṃ aññan'-ti.

Sant' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccaṃ, moghaṃ aññan'-ti.

Santi pan' eke samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'n' eva hoti na na-hoti tathāgato param-maraṇā, idam-eva saccaṃ, moghaṃ aññan'-ti.

Te bhaṇḍanajātā kalahajātā vivādâpannā aññam-aññaṃ mukha-sattīhi vitudantā viharanti : 'ediso dhammo n' ediso dhammo, n' ediso dhammo ediso dhammo'-ti.

2. Aññatitthiyā, bhikkhave, paribbājakā andhā acakkhukā ; atthaṃ na jānanti anatthaṃ na jānanti, dhammaṃ na jānanti adhammaṃ na jānanti. Te atthaṃ ajānantā anatthaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍanajātā kalahajātā vivādâpannā .... pe .... vitudantā viharanti : 'ediso .... pe .... dhammo'-ti.

Bhūtapubbaṃ, bhikkhave, imissā yeva Sāvatthiyā aññataro rājā ahosi. Atha kho, bhikkhave, so rājā aññataraṃ purisaṃ āmantesi : Ehi tvaṃ, ambho purisa, yāvatikā Sāvatthiyaṃ jaccandhā, te sabbe ekajjhaṃ sannipātehî-ti. 'Evaṃ devâ'-ti kho, bhikkhave, so puriso tassa raññō paṭissutvā yāvatikā Sāvatthiyaṃ jaccandhā te sabbe gahetvā yena so rājā ten'upasaṅkami, upasaṅkamitvā taṃ rājānaṃ etad-avoca : Sannipātitā kho te, deva, yāvatikā Sāvatthiyaṃ jaccandhâ-ti. —Tena hi, bhaṇe, jaccandhānaṃ hatthiṃ dassehî-ti. 'Evaṃ devâ'-ti kho, bhikkhave, so puriso tassa raññō paṭissutvā jaccandhānaṃ hatthiṃ dassesi : 'Ediso jaccandhā hatthî'-ti.

Atha kho, bhikkhave, so rājā yena te jaccandhā ten' upasaṅkami, upasaṅkamitvā te jaccandhe etad-avoca : Diṭṭho vo, jaccandhā, hatthî-ti ? —Evaṃ deva, diṭṭho no hatthî-ti. —Vadetha, jaccandhā, kīdiso hatthî-ti ?

Yehi, bhikkhave, jaccandhehi hatthissa sīsaṃ diṭṭhaṃ ahosi, te evaṃ āhaṃsu : Ediso deva hatthī, seyyathā pi kumbho-ti. Yehi, bhikkhave, jaccandhehi hatthissa kaṇṇo diṭṭho ahosi, te evaṃ āhaṃsu : Evaṃ deva hatthī, seyyathā pi suppo-ti. Yehi, bhikkhave, jaccandhehi hatthissa pādo diṭṭho ahosi, te evaṃ āhaṃsu : Evaṃ deva hatthī,

seyyathā pi thūno-ti. Te 'ediso hatthī n' ediso hatthī, n' ediso hatthī ediso hatthî'-ti aññam-aññaṃ muṭṭhīhi saṃyujjhiṃsu. Tena ca, bhikkhave, so rājā attamano ahosi.

Evam-eva kho, bhikkhave, aññatitthiyā paribbājakā andhā acakkhukā atthaṃ na jānanti anatthaṃ na jānanti, dhammaṃ na jānanti adhammaṃ na jānanti. Te atthaṃ ajānantā anatthaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍanajātā kalahajātā vivādâpannā aññam-aññaṃ mukhasattīhi vitudantā viharanti : 'ediso dhammo n' ediso dhammo, n' ediso dhammo ediso dhammo'-ti.

3. Atha kho Bhagavā etam-atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :—

Imesu kira sajjanti eke samaṇa-brāhmaṇā,
viggayha naṃ vivadanti janā ekaṅgadassino-ti.

25. Abyākatāni

[Majjhima-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Māluṅkyāputto sāyaṇha-samayaṃ paṭisallānā vuṭṭhito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho āyasmā Māluṅkyāputto Bhagavantaṃ etad-avoca :—

2. Idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi : yān' imāni diṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni—Sassato loko iti pi, Asassato loko iti pi, Antavā loko iti pi, Anantavā loko iti pi, Taṃ jīvaṃ taṃ sarīraṃ iti pi, Aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, Hoti tathāgato param-maraṇā iti pi, Na hoti tathāgato param-maraṇā iti pi, Hoti ca na ca hoti tathāgato param-maraṇā iti pi, N'eva hoti na na-hoti tathāgato param-maraṇā iti pi, —tāni me Bhagavā na byākaroti. Yāni me Bhagavā na byākaroti tam-me na ruccati, tam-me na khamati. So 'haṃ Bhagavantaṃ upasaṅkamitvā etam-atthaṃ pucchissāmi. Sace me Bhagavā byākarissati : Sassato loko-ti vā, ... pe .... N' eva hoti na na-hoti tathāgato param-maraṇâ-ti vā, evâhaṃ Bhagavati

brahmacariyaṃ carissāmi. No ce me Bhagavā byākarissati : Sassato loko-ti vā, ... pe .... N' eva hoti na na-hoti tathāgato param-maraṇâ-ti vā, evâhaṃ sikkhaṃ paccakkhāya hīnāy' āvattissāmî-ti.

3. Sace Bhagavā jānāti · 'Sassato loko'-ti, sassato loko-ti me Bhagavā byākarotu ; sace Bhagavā jānāti . 'Asassato loko'-ti, asassato loko-ti me Bhagavā byākarotu. No ce Bhagavā jānāti : 'Sassato loko'-ti vā, 'Asassato loko'-ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti, yad-idaṃ : 'na jānāmi, na passāmî'-ti. Sace Bhagavā jānāti : (*Here follows the same construction for each of the remaining Abyākatas.*), me Bhagavā byākarotu. No ce Bhagavā jānāti : (*Here follows the same construction for each of the remaining Abyākatas.*), ajānato kho pana apassato etad-eva ujukaṃ hoti, yad-idaṃ : 'na jānāmi, na passāmî'-ti.

4. Kin-nu tâhaṃ, Māluṅkyāputta, evaṃ avacaṃ : Ehi tvaṃ, Māluṅkyāputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi : 'Sassato loko-ti vā, Asassato loko-ti vā, ... pe .... N' eva hoti na na-hoti tathāgato param-maraṇā-ti vâ'-ti ?

No h' etaṃ bhante.

Tvaṃ vā pana maṃ evaṃ avaca : Ahaṃ, bhante, Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati : 'Sassato loko-ti vā, Asassato loko-ti vā, ... pe .... N' eva hoti na na-hoti tathāgato param-maraṇā-ti vâ'-ti ?

No h' etaṃ bhante.

5. Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi ?

Yo kho, Māluṅkyāputta, evaṃ vadeyya : Na tāvâhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati : 'Sassato loko-ti vā, Asassato loko-ti vā, ... pe .... N' eva hoti na na-hoti tathāgato param-maraṇâ-ti vâ'-ti, abyākatam-eva taṃ, Māluṅkyāputta, Tathāgatena assa, atha so puggalo kālaṃ kareyya.

6. Seyyathā pi, Māluṅkyāputta, puriso sallena viddho assa savisena gāḷhapalepanena, tassa mittâmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhapeyyuṃ. So evaṃ vadeyya : Na tāvâhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yen' amhi viddho khattiyo vā brāhmaṇo vā vesso vā suddo vâ-ti. So evaṃ vadeyya : Na tāvâham imaṃ .... pe .... yen' amhi viddho, evaṃnāmo evaṃgotto iti vâ-ti. So evaṃ vadeyya . Na tāvâhaṃ imaṃ .... pe .... yen' amhi viddho dīgho vā rasso vā majjhimo vâ-ti. So evaṃ vadeyya : Na

tāvâhaṃ imaṃ .... pe .... yen' amhi viddho, kāḷo vā sāmo vā maṅguracchavi vâ-ti. So evaṃ vadeyya : Na tāvâhaṃ imaṃ ... pe .... yen' amhi viddho, asukasmiṃ gāme vā nigame vā nagare vâ-ti. So evaṃ vadeyya : Na tāvâhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ jānāmi yen' amhi viddho, yadi vā cāpo yadi vā kodaṇḍo-ti. So evaṃ vadeyya : Na tāvâhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyaṃ jānāmi yāy' amhi viddho : yadi vā akkassa yadi vā saṇṭhassa yadi vā nahārussa yadi vā maruvāya yadi vā khīrapaṇṇino-ti. So evaṃ vadeyya : Na tāvâhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho, yadi vā kacchaṃ yadi vā ropiman-ti. So evaṃ vadeyya: Na tāvâhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho, yassa pattehi vājitaṃ, yadi vā gijjhassa yadi vā kaṅkassa yadi vā kulalassa yadi vā morassa yadi vā sithilahanuno-ti. So evaṃ vadeyya : Na tāvâhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yen' amhi viddho, yassa nahārunā parikkhittaṃ, yadi vā gavassa yadi vā mahisassa yadi vā roruvassa yadi vā semhārassâ-ti. So evaṃ vadeyya : Na tāvâhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi yen' amhi viddho, yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavīrapattan-ti. Aññātam-eva taṃ, Māluṅkyāputta, tena purisena assa, atha so puriso kālaṃ kareyya.

Evam-eva kho, Māluṅkyāputta, yo evaṃ vadeyya : Na tāvâhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati : 'Sassato loko-ti vā, Asassato loko-ti vā, ... pe .... N' eva hoti na na-hoti tathāgato param-maraṇâ-ti vâ'-ti, abyākatam-eva taṃ, Māluṅkyāputta, Tathāgatena assa, atha so puggalo kālaṃ kareyya.

Sassato loko-ti, Māluṅkyāputta, diṭṭhiyā sati, brahmacariyavāso abhavissâ-ti evaṃ no. Asassato loko-ti, Māluṅkyāputta, diṭṭhiyā sati, brahmacariyavāso abhavissâ-ti evam-pi no. Sassato loko-ti, Māluṅkyāputta, diṭṭhiyā sati, Asassato loko-ti vā diṭṭhiyā sati, atth' eva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanass'upāyāsā yesâhaṃ diṭṭhe va dhamme nighātaṃ paññāpemi. (*Here follows the same construction for each of the remaining Abyākatas.*)

Tasmā-t-iha, Māluṅkyāputta, abyākatañ-ca me abyākatato dhāretha, byākatañ-ca me byākatato dhāretha.

7. Kiñ-ca, Māluṅkyāputta, mayā abyākataṃ ? Sassato loko-ti, Māluṅkyāputta, mayā abyākataṃ, Asassato loko-ti .... Antavā loko-ti ....

Anantavā loko-ti .... Taṃ jīvaṃ taṃ sarīran-ti .... Aññaṃ jīvaṃ aññaṃ sarīran-ti .... Hoti tathāgato param-maraṇâ-ti .... Na hoti tathāgato param-maraṇâ-ti .... Hoti ca na ca hoti tathāgato param-maraṇâ-ti .... N' eva hoti na na-hoti tathāgato param-maraṇâ-ti mayā abyākataṃ.

Kasmā c' etaṃ, Māluṅkyāputta, mayā abyākataṃ ? Na h' etaṃ, Māluṅkyāputta, atthasaṃhitaṃ n' ādibrahmacariyikaṃ, na nibbidāya na virāgāyā na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, tasmā taṃ mayā abyākataṃ.

8. Kiñ-ca, Māluṅkyāputta, mayā byākataṃ ? Idaṃ dukkhan-ti, Māluṅkyāputta, mayā byākataṃ, ayaṃ dukkhasamudayo-ti mayā byākataṃ, ayaṃ dukkhanirodho-ti mayā byākataṃ, ayaṃ dukkhanirodhagāminī paṭipadâ-ti mayā byākataṃ.

Kasmā c' etaṃ, Māluṅkyāputta, mayā byākataṃ ? Etaṃ hi, Māluṅkyāputta, atthasaṃhitaṃ, etaṃ ādibrahmacariyikaṃ, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, tasmā taṃ mayā byākataṃ.

Tasmā-t-iha, Māluṅkyāputta, abyākatañ-ca me abyākatato dhāretha, byākatañ-ca me byākatato dhārethâ-ti.

26. Ānanda and Sandaka

[Majjhima-Nikāya]

1. Atha kho āyasmā Ānando yena Sandako paribbājako ten' upasaṅkami. Atha kho Sandako paribbājako āyasmantaṃ Ānandaṃ etad-avoca : Etu kho bhavaṃ Ānando, sāgataṃ bhoto Ānandassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariyāyam-akāsi yad-idaṃ idh' āgamanāya ; nisīdatu bhavaṃ Ānando, idaṃ āsanaṃ paññattan-ti. Nisīdi kho āyasmā Ānando paññatte āsane. Sandako pi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-antaṃ nisīdi.

2. Ekam-antaṃ nisinnaṃ kho Sandakaṃ paribbājakaṃ āyasmā Ānando etad-avoca : Kāya nu 'ttha, Sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā-ti ? —Tiṭṭhat' esā, bho Ānanda, kathā yāya mayaṃ etarahi kathāya sannisinnā ; n' esā bhoto Ānandassa kathā dullabhā bhavissati pacchā pi savanāya. Sādhu vata bhavantaṃ yeva Ānandaṃ paṭibhātu sake ācariyake dhammī

kathâ-ti. —Tena hi, Sandaka, suṇâhi, sâdhukaṃ manasikarohi, bhâsissâmî-ti. —'Evaṃ bho'-ti kho Sandako paribbâjako âyasmato Ânandassa paccassosi.

3. Ayasmâ Ânando etad-avoca: Cattâro 'me, Sandaka, tena Bhagavatâ jânatâ passatâ arahatâ sammâsambuddhena *abrahmacariyavâsâ* akkhâtâ, cattâri ca *anassâsikâni brahmacariyâni* akkhâtâni, yattha viññû puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vâ na ârâdheyya ñâyaṃ dhammaṃ kusalan-ti.

Katame pana te, bho Ânanda, tena Bhagavatâ jânatâ passatâ arahatâ sammâsambuddhena cattâro abrahmacariyavâsâ akkhâtâ, yattha viññû puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vâ na ârâdheyya ñâyaṃ dhammaṃ kusalan-ti ?

4. Idha, Sandaka, ekacco satthâ evaṃvâdi hoti evaṃdiṭṭhi: "N' atthi dinnaṃ n' atthi yiṭṭhaṃ n' atthi hutaṃ; n' atthi sukaṭa-dukkaṭânaṃ kammânaṃ phalaṃ vipâko; n' atthi ayaṃ loko, n' atthi paro loko; n' atthi mâtâ, n' atthi pitâ; n' atthi sattâ opapâtikâ; n' atthi loke samaṇabrâhmaṇâ sammaggatâ sammâpaṭipannâ ye imañ-ca lokaṃ parañ-ca lokaṃ sayaṃ abhiññâ sacchikatvâ pavedenti. Câtummahâbhûtiko ayaṃ puriso, yadâ kâlaṃ karoti paṭhavî paṭhavî-kâyaṃ anupeti anupagacchati, âpo âpokâyaṃ anupeti anupagacchati, tejo tejokâyaṃ anupeti anupagacchati, vâyo vâyokâyaṃ anupeti anupagacchati, âkâsaṃ indriyâni saṃkamanti, âsandipañcamâ purisâ mataṃ âdâya gacchanti, yâv' âḷâhanâ padâni paññâyanti, kâpotakâni aṭṭhîni bhavanti, bhassantâhûtiyo, dattupaññattaṃ yad-idaṃ dânaṃ. Tesaṃ tucchaṃ musâ vilâpo ye keci atthikavâdaṃ vadanti. Bâle ca paṇḍite ca kâyassa bhedâ ucchijjanti vinassanti na honti param-maraṇâ"-ti.

Tatra, Sandaka, viññû puriso iti paṭisañcikkhati: "Ayaṃ kho bhavaṃ satthâ evaṃvâdî evaṃdiṭṭhi: 'N' atthi dinnaṃ n' atthi yiṭṭhaṃ .... pe .... na honti param-maraṇâ'-ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamâ sâmaññapattâ, yo câhaṃ na vadâmi: ubho kâyassa bhedâ ucchijjissâma vinassissâma na bhavissâma param-maraṇâ-ti. Atirekaṃ kho pan' imassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhânaṃ kesamassulocanaṃ, yo 'haṃ puttasambâdhasayanaṃ ajjhâvasanto Kâsikacandanaṃ paccanubhonto mâlâgandhavilepanaṃ dhârento jâtarûparajataṃ sâdiyanto

iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ. So 'haṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi.'' So 'abrahmacariyavāso ayan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

5. Puna ca paraṃ, Sandaka, idh' ekacco satthā evaṃvādī hoti evaṃdiṭṭhi: ''Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam atimāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇato, karato na kariyati pāpaṃ; khurapariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṃsakhalaṃ ekamaṃsapuñjaṃ kareyya, n' atthi tatonidānaṃ pāpaṃ, n' atthi pāpassa āgamo; dakkhiṇañ-ce pi Gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācento, n' atthi tatonidānaṃ pāpaṃ, n' atthi pāpassa āgamo; uttarañ-ce pi Gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yājento, n' atthi tatonidānaṃ puññaṃ, n' atthi puññassa āgamo; dānena damena saṃyamena saccavajjena n' atthi puññaṃ, n' atthi puññassa āgamo''-ti.

Tatra, Sandaka, viññū puriso iti paṭisañcikkhati. ''Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi: 'Karato kārayato .... pe .... n' atthi puññassa āgamo'-ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ; ubho pi mayaṃ ettha samasamā sāmaññapattā, yo cāhaṃ na vadāmi: ubhinnaṃ kurutaṃ na kariyati pāpan-ti. Atirekaṃ kho pan' imassa bhoto satthuno .... pe .... brahmacariyaṃ carissāmi.'' So 'abrahmacariyavāso ayan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

6. Puna ca paraṃ, Sandaka, idh' ekacco satthā evaṃvādī hoti evaṃdiṭṭhi: ''N' atthi hetu n' atthi paccayo sattānaṃ saṃkilesāya, ahetu appaccayā sattā saṃkilissanti; n' atthi hetu n' atthi paccayo sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjhanti; n' atthi balaṃ

n' atthi viriyaṃ n' atthi purisatthāmo n' atthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyati-saṅgati-bhāva-pariṇatā chasu evâbhijātīsu sukhadukkhaṃ paṭisaṃvedentî''-ti.

Tatra, Sandaka, viññū puriso iti paṭisañcikkhati : "Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi : 'N' atthi hetu n' atthi paccayo .... pe .... sukhadukkhaṃ paṭisaṃvedentî'-ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ ; ubho pi mayaṃ ettha samasamā sāmaññapattā, yo câhaṃ na vadāmi : ubho ahetu appaccayā visujjhissāmâ-ti. Atirekaṃ kho pan' imassa bhoto satthuno .... pe .... brahmacariyaṃ carissāmi." So 'abrahmacariyavāso ayan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

7. Puna ca paraṃ, Sandaka, idh' ekacco satthā evaṃvādī hoti evaṃdiṭṭhi : "Satt' ime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyi-ṭṭhitā, te na iñjanti na vipariṇamanti na aññam-aññaṃ byābādhenti, nâlaṃ aññam-aññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta ? Paṭhavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve, satt' ime. Ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyi-ṭṭhitā, te na iñjanti na vipariṇamanti na aññam-aññaṃ byābādhenti, nâlaṃ aññam-aññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha n' atthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yo pi tiṇhena satthena sīsaṃ chindati, na koci kañci jīvitā voropeti, sattannaṃ tv-eva kāyānam antarena satthaṃ vivaraṃ anupatati. Cuddasa kho pan' imāni yonipamukhasatasahassāni, ... cullâsīti mahākappuno satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissanti. Tattha n' atthi : 'iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi paripakkaṃ vā kammaṃ phussa phussa byantikarissāmî'-ti, h' evaṃ n' atthi. Doṇamite sukhadukkhe, pariyantakaṭe saṃsāre, n' atthi hāyanavaḍḍhane, n' atthi ukkaṃsâvakaṃse. Seyyathā pi nāma suttaguḷe khitte nibbeṭhiyamānam-eva paleti, evam-evaṃ bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissantî''-ti.

Tatra, Sandaka, viññū puriso iti paṭisañcikkhati : "Ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi : 'Satt' ime kāyā .... pe .... dukkhass' antaṃ karissantî'-ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ ; ubho pi mayaṃ ettha samasamā sāmaññapattā, yo câhaṃ na vadāmi : ubho sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmâ-ti. Atirekaṃ kho pan' imassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesāmassulocanaṃ, yo 'haṃ puttasambādhasayanaṃ ajjhāvasanto Kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyaṃ. So 'haṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi." So 'abrahmacariyavāso ayan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Ime kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro *abrahmacariyavāsā* akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan-ti.

8. Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvañ-c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā va samānā abrahmacariyavāsâ-ti akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

9. Katamāni pana tāni, bho Ānanda, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan-ti ?

10. Idha, Sandaka, ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti : "Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan"-ti. So suññam-pi agāraṃ pavisati, piṇḍam-pi na labhati, kukkuro pi ḍasati, caṇḍena pi hatthinā samāgacchati, caṇḍena pi assena samāgacchati, caṇḍena pi goṇena samāgacchati, itthiyā pi purisassa pi nāmam-pi gottam-pi pucchati, gāmassa pi nigamassa pi nāmam-pi maggam-pi

pucchati. So 'kiṃ idan'-ti puṭṭho samāno: 'suññaṃ me agāraṃ pavisitabbaṃ ahosi, tena pāvisiṃ; piṇḍam-me aladdhabbaṃ ahosi, tena nālatthaṃ; kukkurena ḍasitabbaṃ ahosi, ten' amhi daṭṭho; caṇḍena hatthinā samāgantabbaṃ ahosi, tena samāgamaṃ; caṇḍena assena samāgantabbaṃ ahosi, tena samāgamaṃ; caṇḍena goṇena samāgantabbaṃ ahosi, tena samāgamaṃ; itthiyā pi purisassa pi nāmam-pi gottam-pi pucchitabbaṃ ahosi, tenâpucchiṃ; gāmassa pi nigamassa pi nāmam-pi maggam-pi pucchitabbaṃ ahosi, tenâpucchin'-ti.

Tatra, Sandaka, viññū puriso iti paṭisañcikkhati: "Ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī .... paṭijānāti: [F]Carato ca .... pe .... tenâpucchin' "-ti. So 'anassāsikaṃ idaṃ brahmacariyan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

11 Puna ca paraṃ, Sandaka, idh' ekacco satthā anussaviko hoti anussava-sacco. So anussavena itih'îtihaparamparāya piṭaka-sampadāya dhammaṃ deseti. Anussavikassa kho pana, Sandaka, satthuno anussava-saccassa sussutam-pi hoti dussutam-pi hoti, tathā pi hoti aññathā pi hoti.

Tatra, Sandaka, viññū puriso iti paṭisañcikkhati: "Ayaṃ kho bhavaṃ satthā anussaviko anussava-sacco, so anussavena itih'îtihaparamparāya piṭakasampadāya dhammaṃ deseti; anussavikassa kho pana satthuno anussava-saccassa sussutam-pi hoti dussutam-pi hoti, tathā pi hoti aññathā pi hoti." So 'anassāsikaṃ idaṃ brahmacariyan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

12. Puna ca paraṃ, Sandaka, idh' ekacco satthā takkī hoti vīmaṃsī, so takkapariyāhataṃ vīmaṃsânucaritaṃ sayaṃpaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana, Sandaka, satthuno vīmaṃsissa sutakkitam-pi hoti duttakkitam-pi hoti, tathā pi hoti aññathā pi hoti.

Tatra, Sandaka, viññū puriso iti paṭisañcikkhati: "Ayaṃ kho bhavaṃ satthā takkī vīmaṃsī, so takkapariyāhataṃ vīmaṃsânucaritaṃ

sayaṃpaṭibhānaṃ dhammaṃ deseti ; ta'ekissa kho pana satthuno vīmaṃsissa sutakkitam-pi hoti duttakkitam-pi hoti, tathā pi hoti aññathā pi hoti." So 'anassāsikaṃ idaṃ brahmacariyan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

13. Puna ca paraṃ, Sandaka, idh' ekacco satthā mando hoti momuho, so mandattā momuhattā tathā tathā pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ : 'evam-pi me no, tathā pi me no, aññathā pi me no, no-ti pi me no, no no-ti pi me no'-ti.

Tatra, Sandaka, viññū puriso iti paṭisañcikkhati : "Ayaṃ kho bhavaṃ satthā mando momuho .... āpajjati amarāvikkhepaṃ : 'evam-pi me no, ... pe .... no no-ti pe me no' "-ti. So 'anassāsikaṃ idaṃ brahmacariyan-ti' iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Imāni kho, Sandaka, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri *anassāsikāni brahmacariyāni* akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan-ti.

14. Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, yāvañ-c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikān' eva brahmacariyāni 'anassāsikāni brahmacariyānî'-ti akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

15. Kīva-bahukā pana, bho Ānanda, imasmiṃ dhammavinaye niyyātāro-ti ?

Na kho, Sandaka, ekaṃ yeva sataṃ, na dve satāni, na tīṇi satāni, na cattāri satāni, na pañca satāni, atha kho bhiyyo va ye imasmiṃ dhammavinaye niyyātāro-ti.

16. Acchariyaṃ bho Ānanda, abbhutaṃ bho Ānanda, na ca nāma sadhammokkaṃsanā bhavissati na paradhammavambhanā, āyatane[1]

[1] Variant : āyatanena.

ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti ; ime pan' ājīvikā puttamatāya puttā, attānañ-c' eva ukkaṃsenti pare ca vambhenti, tayo c' eva niyyātāro paññāpenti, seyyath' idaṃ Nandaṃ Vacchaṃ, Kisaṃ Saṅkiccaṃ, Makkhaliṃ Gosālan-ti.

17. Atha kho Sandako paribbājako sakaṃ parisaṃ āmantesi : Carantu bhonto samaṇe Gotame brahmacariyavāso-ti.

Itih' idaṃ Sandako paribbājako sakaṃ parisaṃ uyyojesi Bhagavati brahmacariye-ti.

27. Buddha and the Niganṭhas

[Majjhima-Nikāya]

I

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati : Devadahaṃ nāma Sakkānaṃ nigamo. Tatra kho Bhagavā bhikkhū .... etad-avoca : Santi, bhikkhave, eke samaṇa-brāhmaṇā evaṃ-vādino evaṃdiṭṭhino : 'Yaṃ kiñcâyaṃ purisapuggalo paṭisaṃvedeti, sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, sabban-taṃ pubbekata-hetu ; iti purāṇānaṃ kammānaṃ tapasā vyantibhāvā, navānaṃ kammānaṃ akaraṇā āyatiṃ anavassavo, āyatiṃ anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti. Evaṃvādino, bhikkhave, Niganṭhā.

2. Evaṃ-vādâhaṃ, bhikkhave, Niganṭhe upasaṅkamitvā evaṃ vadāmi : Saccaṃ kira tumhe, āvuso Niganṭhā, evaṃ-vādino evaṃ-diṭṭhino : 'Yaṃ kiñcâyaṃ .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti ? Te ce me, bhikkhave, Niganṭhā evaṃ puṭṭhā 'Āmâ'-ti paṭijānanti. Tyâhaṃ evaṃ vadāmi : Kiṃ pana tumhe, āvuso Niganṭhā, jānātha : 'Ahuvām' eva mayaṃ pubbe, na nâhuvamhâ'-ti ? —No h' idaṃ āvuso. —Kiṃ pana tumhe, āvuso Niganṭhā, jānātha : 'Akarām' eva mayaṃ pubbe pāpaṃ kammaṃ, na nâkaramhâ'-ti ? —No h' idaṃ āvuso. —Kiṃ pana tumhe, āvuso Niganṭhā, jānātha : 'Evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhâ'-ti ? —No h' idaṃ āvuso. —Kiṃ pana tumhe, āvuso Niganṭhā, jānātha : 'Ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti ? —No h'

idaṃ āvuso. —Kiṃ pana tumhe, āvuso Nigaṇṭhā, jānātha : 'Diṭṭhe va dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadan'-ti ? —No h' idaṃ āvuso. —Evaṃ sante, āyasmantānaṃ Nigaṇṭhānaṃ na kallaṃ assa veyyākaraṇāya : 'Yaṃ kiñcâyaṃ .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti.

3. Seyyathā pi, āvuso Nigaṇṭhā, puriso sallena viddho assa savîsena gāḷh'ûpalepanena ; so sallassa pi vedanāhetu dukkhā tippā' kaṭukā vedanā vediyeyya. Tassa mittâmaccā ñāti-sālohitā bhisakkaṃ sallakattaṃ upaṭṭhapeyyuṃ. Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya ; so satthena pi vaṇamukhassa parikantanahetu dukkhā tippā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto esaniyā sallaṃ eseyya ; so esaniyā pi sallassa esanāhetu dukkhā tippā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto sallaṃ abbyaheyya ; so sallassa pi abbyahanahetu dukkhā tippā kaṭukā vedanā vediyeyya. Tassa so bhisakko sallakatto agad'aṅgāraṃ vaṇamukhe odaheyya ; so agad'aṅgārassa pi vaṇamukhe odahanahetu dukkhā tippā kaṭukā vedanā vediyeyya. So aparena samayena rūḷhena vaṇena saṃchavinā arogo assa sukhî serî sayaṃvasî yena-kāmaṅgamo. Tassa evam-assa : 'Ahaṃ kho pubbe sallena viddho ahosiṃ savîsena gāḷh'ûpalepanena ; so 'haṃ sallassa pi vedanāhetu dukkhā tippā kaṭukā vedanā vediyiṃ. Tassa me mittâmaccā ñāti-sālohitā bhisakkaṃ sallakattaṃ upaṭṭhapesuṃ. Tassa me so bhisakko sallakatto satthena vaṇamukhaṃ parikanti ; so 'haṃ sallena pi vaṇamukhassa parikantanahetu dukkhā tippā kaṭukā vedanā vediyiṃ. Tassa me so bhisakko sallakatto esaniyā sallaṃ esi ; so 'haṃ esaniyā pi sallassa esanāhetu dukkhā tippā kaṭukā vedanā vediyiṃ. Tassa me so bhisakko sallakatto sallaṃ abbyahi ; so 'haṃ sallassa pi abbyahanahetu dukkhā tippā kaṭukā vedanā vediyiṃ. Tassa me so bhisakko sallakatto agad'aṅgāraṃ vaṇamukhe odahi ; so 'haṃ agad'aṅgārassa pi vaṇamukhe odahanahetu dukkhā tippā kaṭukā vedanā vediyiṃ. So 'mhi etarahi rūḷhena vaṇena saṃchavinā arogo sukhî serî sayaṃvasî yena-kāmaṅgamo'-ti. Evam-eva kho, āvuso Nigaṇṭhā, sace tumhe jāneyyātha : 'Ahuvām' eva mayaṃ .... pe .... nâhuvamhâ'-ti ; jāneyyātha : 'Evarūpaṃ vā .... pe .... akaramhâ'-ti ; jāneyyātha : 'Ettakaṃ vā dukkhaṃ .... pe .... nijjiṇṇaṃ bhavissatî'-ti ; jāneyyātha diṭṭhe va dhamme .... pe .... upasampadaṃ ; —evaṃ

Variant : -bb-, and below.

sante, āyasmantānaṃ Nigaṇṭhānam kallaṃ assa veyyākaraṇāya : 'Yaṃ kiñcâyaṃ .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti. Yasmā ca kho tumhe, āvuso Nigaṇṭhā, na jānātha : Ahuvām' eva mayaṃ .... pe .... kusalānaṃ dhammānaṃ upasampadaṃ, —tasmā āyasmantānaṃ Nigaṇṭhānaṃ na kallaṃ assa veyyākaraṇāya : 'Yaṃ kiñcâyaṃ .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissati'-ti.

4. Evaṃ vutte, bhikkhave, te Nigaṇṭhā maṃ etad-avocuṃ : Nigaṇṭho, āvuso, Nāṭaputto[1] sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti : 'Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan'-ti. So evam-āha : 'Atthi kho vo, āvuso Nigaṇṭhā, pubbe pāpaṃ kammaṃ kataṃ. Taṃ imāya kaṭukāya dukkarakārikāya nijjaretha ; yaṃ pan' ettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā, taṃ āyatiṃ pāpassa kammassa akaraṇaṃ ; iti purāṇānaṃ kammānaṃ tapasā vyantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatiṃ anavassavo, āyatiṃ anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti. Taṅ-ca pan' amhākaṃ ruccati c' eva khamati ca, tena c' amhā attamanâ-ti.

5. Evaṃ vutte, ahaṃ, bhikkhave, te Nigaṇṭhe etad-avocaṃ : Pañca kho ime, āvuso Nigaṇṭhā, dhammā diṭṭhe va dhamme dvidhā-vipākā. Katame pañca ? Saddhā ruci anussavo ākāraparivitakko diṭṭhinijjhānakhanti. Ime kho, āvuso Nigaṇṭhā, pañca dhammā diṭṭhe va dhamme dvidhā-vipākā. Tatr' āyasmantānaṃ Nigaṇṭhānaṃ kā atītaṃse satthari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā diṭṭhinijjhānakhanti-ti ? Evaṃvādî[2] kho ahaṃ, bhikkhave, Nigaṇṭhesu na kiñci sahadhammikaṃ vādaparihāraṃ[3] samanupassāmi.

6. Puna ca parâhaṃ, bhikkhave, te Nigaṇṭhe evaṃ vadāmi : Taṃ kiṃ maññatha, āvuso Nigaṇṭhā ? Yasmiṃ vo samaye tippo upakkamo hoti tippaṃ padhānaṃ, tippā tamhi samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyatha ; yasmiṃ pana vo samaye na tippo upakkamo hoti na tippaṃ padhānaṃ, na tippā tamhi samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyathâ-ti ?

Yasmiṃ no, āvuso Gotama, samaye tippo upakkamo hoti tippaṃ padhānaṃ, tippā tamhi samaye opakkamikā dukkhā tippā kaṭukā

[1] Variants : *Nātaputto*, and also *Nāthaputto* at p. 101.

[2] Variant : *Evaṃvādisu*, and also at p 95, l. 19.

[3] cf. *vādapaṭihāraṃ* at p. 95, ll. 20-21.

vedanā vediyāma ; yasmiṃ pana no samaye na tippo upakkamo hoti na tippaṃ padhānaṃ, na tippā tamhi samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyāmâ-ti.

7. Evaṃ sante, āyasmantānaṃ Nigaṇṭhānaṃ kallaṃ assa veyyākaraṇāya : 'Yaṃ kiñcâyaṃ .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti. Sace, āvuso Nigaṇṭhā, yasmiṃ vo samaye tippo upakkamo hoti tippaṃ padhānaṃ, tiṭṭheyy' eva tamhi samaye opakkamikā dukkhā tippā kaṭukā vedanā ; yasmiṃ pana vo samaye na tippo upakkamo hoti na tippaṃ padhānaṃ, tiṭṭheyy' eva tasmiṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā ; —evaṃ sante, āyasmantānaṃ Nigaṇṭhānaṃ kallaṃ assa veyyākaraṇāya : 'Yaṃ kiñcâyaṃ .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti. Yasmā ca kho, āvuso Nigaṇṭhā, yasmiṃ pana vo samaye tippo upakkamo hoti tippaṃ padhānaṃ, tippā tamhi samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyatha ; yasmiṃ pana vo samaye na tippo upakkamo hoti na tippaṃ padhānaṃ, na tippaṃ tamhi samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyatha ; —te tumhe sāmaṃ yeva opakkamikā dukkhā tippā kaṭukā vedanā vediyamānā avijjā aññāṇā sammohā vipaccetha: 'Yaṃ kiñcâyaṃ .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatî'-ti. Evaṃvādîsu pi kho ahaṃ, bhikkhave, Nigaṇṭhesu na kiñci sahadhammikaṃ vādapatihāraṃ samanupassāmi.

8. Puna ca parâhaṃ, bhikkhave, te Nigaṇṭhe evaṃ vadāmi: Taṃ kiṃ maññatha, āvuso Nigaṇṭhā ? Yam-idaṃ kammaṃ diṭṭhadhammavedanîyaṃ, taṃ upakkamena vā padhānena vā samparāyavedanîyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Yam-pan' idaṃ kammaṃ samparāyavedanîyaṃ, taṃ upakkamena vā padhānena vā diṭṭhadhammavedanîyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Taṃ kiṃ maññatha, āvuso Nigaṇṭhā ? Yam-idaṃ kammaṃ sukhavedanîyaṃ, taṃ upakkamena vā padhānena vā dukkhavedanîyaṃ hotû-ti labbham-etan-ti ? —No h' idam āvuso. —Yam-pan' idam kammaṃ dukkhavedanîyaṃ, taṃ upakkamena vā padhānena vā sukhavedanîyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Taṃ kiṃ maññatha, āvuso Nigaṇṭhā ? Yam-idaṃ kammaṃ paripakkavedanîyaṃ, taṃ upakkamena vā padhānena vā aparipakkavedanîyaṃ hotûti labbham-etan-ti ? —No h' idaṃ āvuso. —Yam-pan' idaṃ kammaṃ aparipakkavedanîyaṃ, taṃ upakkamena vā padhānena vā paripakkavedanîyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Taṃ kiṃ

maññatha, āvuso Nigaṇṭhā ? Yam-idaṃ kammaṃ bahuvedanīyaṃ, taṃ upakkamena vā padhānena vā appavedanīyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Yam-pan' idaṃ kammaṃ appavedanīyaṃ, taṃ upakkamena vā padhānena vā bahuvedanīyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Taṃ kiṃ maññatha, āvuso Nigaṇṭhā ? Yam-idaṃ kammaṃ vedanīyaṃ, taṃ upakkamena vā padhānena vā avedanīyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Yam-pan' idaṃ kammaṃ avedanīyaṃ, taṃ upakkamena vā padhānena vā vedanīyaṃ hotû-ti labbham-etan-ti ? —No h' idaṃ āvuso. —Evaṃ sante, āyasmantānaṃ Nigaṇṭhānaṃ aphalo upakkamo hoti aphalaṃ padhānaṃ.

9. Sace, bhikkhave, sattā pubbekatahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Nigaṇṭhā pubbedukkatakammakārino, yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. Sace, bhikkhave, sattā issaranimmānahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Nigaṇṭhā pāpakena issarena nimmitā, yaṃ etarahi evarūpā .... vedanā vediyanti. Sace, bhikkhave, sattā saṅgati-bhāvahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Nigaṇṭhā pāpasaṅgatikā, yaṃ etarahi evarūpā .... vedanā vediyanti. Sace, bhikkhave, sattā abhijātihetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Nigaṇṭhā pāpâbhijātikā, yaṃ etarahi evarūpā .... vedanā vediyanti. Sace, bhikkhave, sattā diṭṭhadhamm'upakkamahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Nigaṇṭhā pāpadiṭṭhadhamm'upakkamā, yaṃ etarahi evarūpā .... vedanā vediyanti.

Sace, bhikkhave, sattā pubbekatahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā ; no ce sattā pubbekatahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā. Sace, bhikkhave, sattā issaranimmānahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā ; no ce sattā issaranimmānahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā. Sace, bhikkhave, sattā saṅgati-bhāvahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā ; no ce sattā saṅgati-bhāvahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā. Sace, bhikkhave, sattā abhijātihetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā ; no ce sattā abhijātihetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā. Sace, bhikkhave, sattā diṭṭhadhamm'upakkamahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā ; no ce sattā diṭṭha-dhamm'-upakkamahetu sukha-dukkhaṃ paṭisaṃvedenti, gārayhā Nigaṇṭhā.

Evaṃvādī, bhikkhave, Nigaṇṭhā ; evaṃvādīnaṃ, bhikkhave, Nigaṇṭhānaṃ ime dasa sahadhammikā vādânuvādā gārayhaṃ ṭhānaṃ āgacchanti. Evaṃ kho, bhikkhave, aphalo upakkamo hoti aphalaṃ padhānaṃ.

10. Kathañ-ca, bhikkhave, saphalo upakammo hoti saphalaṃ padhānaṃ ? Idha, bhikkhave, bhikkhu na h' eva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikañ-ca sukhaṃ na paricajati, tasmiñ-ca sukhe anadhimucchito hoti. So evaṃ pajānāti : 'Imassa kho me dukkhanidānassa saṃkhāraṃ padahato saṃkhārappadhānā virāgo hoti ; imassa pana me dukkhanidānassa ajjhupekkhato upekhaṃ bhāvayato virāgo hotî'-ti. So yassa khvâssa dukkhanidānassa saṃkhāraṃ padahato saṃkhārappadhānā virāgo hoti, saṃkhāraṃ tattha padahati ; yassa pana dukkhanidānassa ajjhupekkhato upekhaṃ bhāvayato virāgo hoti, upekhaṃ tattha bhāveti. Tassa dukkhanidānassa saṃkhāraṃ padahato saṃkhārappadhānā virāgo hoti, evam-pi 'ssa taṃ dukkhaṃ nijjiṇṇaṃ hoti ; tassa tassa dukkhanidānassa ajjhupekkhato upekhaṃ bhāvayato virāgo hoti, evam-pi 'ssa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

11. Seyyathā pi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tibbacchando tibbâpekho. So taṃ itthiṃ passeyya aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ. Taṃ kiṃ maññatha, bhikkhave ? Api nu tassa purisassa, amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ, uppajjeyyuṃ soka-parideva-dukkha-domanass' upāyāsâ-ti ? —Evaṃ bhante. —Taṃ kissa hetu ? —Amu hi, bhante, puriso amussā itthiyā sāratto .... tibbâpekho ; tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ .... saṃhasantiṃ, uppajjanti soka-parideva-dukkha-domanass'upāyāsâ-ti.

Atha kho, bhikkhave, tassa purisassa evaṃ assa : 'Ahaṃ kho amussā itthiyā sāratto .... tibbâpekho ; tassa me, amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ .... saṃhasantiṃ, uppajjanti soka-parideva-dukkha-domanass'-upāyāsā ; yan-nūn' âhaṃ yo me amussā itthiyā chandarāgo taṃ pajaheyyan'-ti. So, yo amussā itthiyā chandarāgo, taṃ pajaheyya. So taṃ itthiṃ passeyya aparena samayena aññena purisena saddhiṃ santiṭṭhantiṃ .... saṃhasantiṃ. Taṃ kiṃ maññatha, bhikkhave ? Api nu tassa purisassa, amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ .... saṃhasantiṃ, uppaj-

jeyyuṃ soka-parideva-dukkha-domanass' upāyāsâ-ti ? —No h' etaṃ, bhante. —Taṃ kissa hetu ? —Amu hi, bhante, puriso amussā itthiyā vītarāgo ; tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ .... saṃhasantiṃ, na uppajjanti soka-parideva-dukkha-domanass' upāyāsâ-ti.

12. Evam-eva kho, bhikkhave, na h' eva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikañ-ca sukhaṃ na paricajati ; tasmiñ-ca sukhe .... pe .... upekhaṃ bhāvayato virāgo hoti, evam-pi 'ssa dukkhaṃ nijjiṇṇaṃ hoti. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

13. Puna ca paraṃ, bhikkhave, bhikkhu iti paṭisañcikkhati : 'Yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti ; dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Yan-nūn' âhaṃ dukkhāya attānaṃ padaheyyan'-ti. So dukkhāya attānaṃ padahati ; tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. So na aparena samayena dukkhāya attānaṃ padahati. Taṃ kissa hetu ? Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya, svâssa attho abhinipphanno hoti, tasmā na aparena samayena dukkhāya attānaṃ padahati.

14. Seyyathā pi, bhikkhave, usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujuṃ karoti kammaniyaṃ. Yato kho, bhikkhave, usukārassa tejanaṃ dvīsu alātesu ātāpitaṃ hoti paritāpitaṃ hoti ujuṃ kataṃ kammaniyaṃ, na so taṃ aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujuṃ karoti kammaniyaṃ. Taṃ kissa hetu ? Yassa hi so, bhikkhave, atthāya usukāro tejanaṃ dvīsu alātesu ātāpeyya paritāpeyya ujuṃ kareyya kammaniyaṃ, svâssa attho abhinipphanno hoti ; tasmā na aparena samayena usukāro ca tejanaṃ .... pe .... ujuṃ karoti kammaniyaṃ. Evam-eva kho, bhikkhave, bhikkhu iti paṭisañcikkhati : 'Yathāsukhaṃ kho me .... pe .... attānaṃ padaheyyan'-ti. So dukkhāya .... pe ...., svâssa attho abhinipphanno hoti, tasmā na aparena samayena dukkhāya attānaṃ padahati. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

15. Puna ca paraṃ, bhikkhave, idha Tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno .... pe .... brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā Tathāgate

saddhaṃ paṭilabhati. .... So aparena samayena .... agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno .... ariyena sīlakkhandhena .... ariyena indriyasaṃvarena .... ariyena satisampajaññena samannāgato vivittaṃ senâsanaṃ bhajati, ... cittaṃ parisodheti. So pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe .... pe .... sa-vitakkaṃ sa-vicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ. Puna ca paraṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vûpasamā .... pe .... samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ. Puna ca paraṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekhako .... pe .... satimā sukhavihārī-ti tatiyaṃ jhānaṃ upasampajja viharati. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ. Puna ca paraṃ, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā .... pe .... upekhā-sati-pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

16. So evaṃ samāhite citte parisuddhe pariyodāte .... pe .... pubbenivāsam anussarati. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ. So evaṃ samāhite citte parisuddhe pariyodāte .... pe .... sattānaṃ cutûpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā .... pe .... yathākamm'ûpage satte pajānāti. Evam-pi, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ. So evaṃ samāhite citte parisuddhe pariyodāte .... pe .... kāmâsavā pi cittaṃ vimuccati, bhavâsavā pi cittaṃ vimuccati, avijjâsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttaṃ iti ñāṇaṃ hoti: 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'-ti pajānāti. Evaṃ kho, bhikkhave, saphalo upakkamo hoti saphalaṃ padhānan-ti.

17. Evaṃvādī, bhikkhave, Tathāgato: evaṃvādiṃ, bhikkhave, Tathāgataṃ dasa sahadhammikā pāsaṃsaṭṭhānā āgacchanti.

Sace, bhikkhave, sattā pubbekatahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Tathāgato pubbe-sukatakammakārī, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. Sace, bhikkhave, sattā issaranimmānahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Tathāgato bhadrakena issarena nimmito, yaṃ etarahi evarūpā .... pe .... vedanā vedeti. Sace, bhikkhave, sattā saṅgati-bhāvahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Tathāgato kalyāṇasaṅ-

gatigo, yaṃ etarahi evarūpā .... pe .... vedanā vedeti. Sace, bhikkhave, sattā abhijātihetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Tathāgato kalyāṇâbhijātiko, yaṃ etarahi evarūpā .... pe .... vedanā vedeti. Sace, bhikkhave, sattā diṭṭhadhamm' upakkamahetu sukha-dukkhaṃ paṭisaṃvedenti, addhā, bhikkhave, Tathāgato kalyāṇadiṭṭhadhamm' upakkamo, yaṃ etarahi evarūpā .... pe .... vedanā vedeti.

Sace, bhikkhave, sattā pubbekatahetu sukha-dukkhaṃ paṭisaṃvedenti, pāsaṃso Tathāgato ; no ce .... pe .... paṭisaṃvedenti, pāsaṃso Tathāgato. Sace, bhikkhave, sattā issaranimmānahetu sukha-dukkhaṃ paṭisaṃvedenti, pāsaṃso Tathāgato ; no ce .... pe .... paṭisaṃvedenti, pāsaṃso Tāthāgato. Sace, bhikkhave, sattā saṅgati-bhāvahetu sukha-dukkhaṃ paṭisaṃvedenti, pāsaṃso Tathāgato ; no ce .... pe .... paṭisaṃvedenti, pāsaṃso Tathāgato. Sace, bhikkhave, sattā abhijātihetu sukha-dukkhaṃ paṭisaṃvedenti, pāsaṃso Tathāgato ; no ce .... pe .... paṭisaṃvedenti, pāsaṃso Tathāgato. Sace, bhikkhave, sattā diṭṭhadhamm'upakkamahetu sukha-dukkhaṃ paṭisaṃvedenti, pāsaṃso Tathāgato ; no ce .... pe .... paṭisaṃvedenti, pāsaṃso Tathāgato.

Evaṃvādī, bhikkhave, Tathāgato ; evaṃvādiṃ, bhikkhave, Tathāgataṃ ime dasa sahadhammikā pāsaṃsaṭṭhānā āgacchantî-ti.

II

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhârāme. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnaṃ kho Mahānāmaṃ Sakkaṃ Bhagavā etad-avoca :—

2. Ekam-idâhaṃ, Mahānāma, samayaṃ Rājagahe viharāmi Gijjhakūṭe pabbate. Tena kho pana samayena sambahulā Niganṭhā Isigilipasse Kāḷasilāyaṃ ubbhaṭṭhakā honti āsanapaṭikkhittā, opakkamikā dukkhā tippā kaṭukā vedanā vediyanti. Atha kho 'haṃ, Mahānāma, sāyaṇhasamayaṃ paṭisallānā vuṭṭhito yena Isigilipassaṃ Kāḷasilā, yena te Niganṭhā ten' upasaṅkamiṃ, upasaṅkamitvā te Niganṭhe etad-avocaṃ : Kin-nu tumhe, āvuso Niganṭhā, ubbhaṭṭhakā āsanapaṭikkhittā opakkamikā dukkhā tippā kaṭukā vedanā vediyathâ-ti ?

3. Evaṃ vutte, Mahānāma, te Nigaṇṭhā maṃ etad-avocuṃ: Nigaṇṭho, āvuso, Nāthaputto[1] sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti: 'Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan'-ti. So evamāha. "Atthi kho vo, āvuso Nigaṇṭhā, pubbe pāpaṃ kammaṃ kataṃ. Taṃ imāya kaṭukāya dukkarakārikāya nijjaretha; yaṃ pan' ettha etarahi kāyena saṃvutā .... pe .... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī"-ti. Tañ-ca pan' amhākaṃ ruccati c' eva khamati ca, tena c' amhā attamanā-ti.

4. Evaṃ vutte, ahaṃ, Mahānāma, te Nigaṇṭhe etad-avocaṃ: Kiṃ pana tumhe, āvuso Nigaṇṭhā, jānātha: Ahuvām' eva mayaṃ pubbe .... pe ...., diṭṭhe va dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadan-ti? —No h' idaṃ āvuso. —Evaṃ sante, āvuso Nigaṇṭhā, ye loke luddā lohitapāṇino kurūrakammantā manussesu paccājātā te Nigaṇṭhesu pabbajantī-ti? —Na kho, āvuso Gotama, sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ. Sukhena ca, āvuso Gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā Māgadho Seniyo Bimbisāro sukhaṃ adhiggaccheyya, rājā Māgadho Seniyo Bimbisāro sukhavihāritaro āyasmatā Gotamenâ-ti. —Addh' āyasmantehi Nigaṇṭhehi sahasā appaṭisaṅkhā vācā bhāsitā: 'Na kho, āvuso Gotama, sukhena sukhaṃ .... pe .... āyasmatā Gotamenâ'-ti. Api ca aham-eva tattha paṭipucchitabbo: Ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho Seniyo Bimbisāro āyasmā vā Gotamo-ti? —Addh'-āvuso Gotama, amhehi sahasā appaṭisaṅkhā vācā bhāsitā: 'Na kho, āvuso Gotama, sukhena sukhaṃ .... pe .... āyasmatā Gotamenâ'-ti. Api ca tiṭṭhat' etaṃ, idāni pi mayaṃ āyasmantaṃ Gotamaṃ pucchāma: Ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho Seniyo Bimbisāro āyasmā vā Gotamo-ti? —Tena h' āvuso Nigaṇṭhā, tumhe va tattha paṭipucchissāmi, yathā vo khameyya tathā naṃ byākareyyātha. Taṃ kiṃ maññatha, āvuso Nigaṇṭhā? Pahoti rājā Māgadho Seniyo Bimbisāro aniñjamāno kāyena abhāsamāno vācaṃ satta rattindivāni ekantasukhapaṭisaṃvedī viharitun-ti? —No h' idaṃ āvuso. —Taṃ kiṃ maññatha, āvuso Nigaṇṭhā? Pahoti rājā Māgadho Seniyo Bimbisāro aniñjamāno kāyena abhāsamāno vācaṃ cha rattindivāni, pañca rattindivāni, cattāri rattindivāni, tīṇi rattindivāni, dve rattindivāni, ekaṃ

[1] Also occurs as *Nāṭaputto*, see p. 94, l. 8.

rattindivaṃ ekantasukhapaṭisaṃvedī viharitun-ti ? —No h' idaṃ āvuso. —Ahaṃ kho, āvuso Nigaṇṭhā, pahomi aniñjamāno kāyena abhāsamāno vācaṃ ekaṃ rattindivaṃ, dve rattindivāni, tīṇi rattindivāni, cattāri rattindivāni, pañca rattindivāni, cha rattindivāni, satta rattindivāni ekantasukhapaṭisaṃvedī viharituṃ. Taṃ kiṃ maññatha, āvuso Nigaṇṭhā ? Evaṃ sante, ko sukhavihāritaro, rājā vā Māgadho Seniyo Bimbisāro aham vâ-ti ? —Evaṃ sante, āyasmā va Gotamo sukhavihāritaro raññā Māgadhena Seniyena Bimbisārenâ-ti.

Idam-avoca Bhagavā. Attamano Mahānāmo Sakko Bhagavato bhāsitaṃ abhinandî-ti.

28. How Women were Admitted to the Saṃgha

[Aṅguttara-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. Atha kho Mahāpajāpatī Gotamī yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekam-antaṃ ṭhitā kho Mahāpajāpatī Gotamī Bhagavantaṃ etad-avoca : Sādhu, bhante, labheyya mātugāmo Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan-ti. —Alaṃ, Gotami, mā te rucci mātugāmassa Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjâ-ti.

2. Dutiyam-pi kho .... pe .... Tatiyam-pi kho Mahāpajāpatī Gotamī Bhagavantaṃ etad-avoca : Sādhu, bhante, labheyya mātugāmo Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan-ti. —Alaṃ, Gotami, mā te rucci mātugāmassa .... pe .... anagāriyaṃ pabbajjâ-ti.

3. Atha kho Mahāpajāpatī Gotamī 'na Bhagavā anujānāti mātugāmassa Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan'-ti dukkhī dummanā assumukhī rudamānā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

4. Atha kho Bhagavā Kapilavatthusmiṃ yathâbhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Vesālī tad-avasari. Tatra sudaṃ Bhagavā Vesāliyaṃ

viharati Mahāvane Kūṭâgārasālāyaṃ. Atha kho Mahāpajāpatī Gotamī kese chedāpetvā kāsāyāni vatthāni acchādetvā sambahulāhi Sākiyānīhi saddhiṃ yena Vesālī tena pakkāmi, anupubbena yena Vesālī Mahāvanaṃ Kūṭâgārasālā ten' upasaṅkami. Atha kho Mahāpajāpatī Gotamī sunehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahi dvārakoṭṭhake aṭṭhāsi.

5. Addasā kho āyasmā Ānando Mahāpajāpatiṃ Gotamiṃ sunehi pādehi rajokiṇṇena gattena dukkhiṃ dummanaṃ assumukhiṃ rudamānaṃ bahi dvārakoṭṭhake ṭhitaṃ, disvā Mahāpajāpatiṃ Gotamiṃ etad-avoca: Kin-nu tvaṃ, Gotami, sunehi pādehi rajokiṇṇena gattena dukkhī dummanā assumukhī rudamānā bahi dvārakoṭṭhake ṭhitâ-ti?

Tathā hi, bhante Ānanda, Bhagavā na anujānāti mātugāmassa .... pe .... anagāriyaṃ pabbajjan-ti.

Tena hi Gotamī idh' eva tāva hotu, yāvâhaṃ Bhagavantaṃ yācāmi mātugāmassa .... pe .... anagāriyaṃ pabbajjan-ti.

6. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca:

Esā, bhante, Mahāpajāpatī Gotamī sunehi pādehi .... pe .... dvārakoṭṭhake ṭhitā, 'na Bhagavā anujānāti mātugāmassa .... pe .... anagāriyaṃ pabbajjan'-ti. Sādhu, bhante, labheyya mātugāmo Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjan-ti.

Alaṃ, Ānanda, mā te rucci mātugāmassa Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjâ-ti.

Dutiyam-pi kho .... pe .... Tatiyam-pi kho āyasmā Ānando Bhagavantaṃ etad-avoca: Sādhu, bhante, labheyya mātugāmo .... pe .... anagāriyaṃ pabbajjâ-ti.

Alaṃ, Ānanda, mā te rucci mātugāmassa Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjâ-ti.

7. Atha kho āyasmato Ānandassa etad-ahosi: Na Bhagavā anujānāti mātugāmassa Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjaṃ, yan-nun' âhaṃ aññena pi pariyāyena Bhagavantaṃ yāceyyaṃ mātugāmassa .... pe .... anagāriyaṃ pabbajjan-ti.

Atha kho āyasmā Ānando Bhagavantaṃ etad-avoca:

Bhabbo nu kho, bhante, mātugāmo Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā sotāpattiphalaṃ vā sakadāgāmiphalaṃ vā anāgāmiphalaṃ vā arahattaphalaṃ vā sacchikātun-ti?

Bhabbo, Ānanda, mātugāmo .... pe .... sacchikātun-ti.

Sace, bhante, bhabbo mātugāmo .... pe .... sacchikātuṃ, bahûpakārā, bhante, Mahāpajāpatī Gotamī Bhagavato mātucchā āpādikā posikā, Bhagavantaṃ janettiyā kālakatāya thaññaṃ pāyesi, sādhu, bhante, labheyya mātugāmo Tathāgatappavedite dhammavinaye agārasmā anagāriyan pabbajjan-ti.

8. Sace, Ānanda, Mahāpajāpatī Gotamī aṭṭha garudhamme paṭigaṇhāti, sā 'v' assā hotu upasampadā : Vassasat' ûpasampannāya bhikkhuniyā tadah' ûpasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kattabbaṃ, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Na bhikkhuniyā a-bhikkhuke āvāse vassaṃ upagantabbaṃ, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Anvaḍḍhamāsaṃ bhikkhuniyā bhikkhusaṃghato uposathapucchakañ[1]-ca ovād' ûpasaṅkamanañ-ca pariyesitabbaṃ, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Vassaṃ vutthāya bhikkhuniyā ubhatosaṃghe tīhi ṭhānehi pavāretabbaṃ, diṭṭhena sutena parisaṅkāya, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Garudhammaṃ ajjhāpannāya bhikkhuniyā ubhatosaṃghe pakkhamānattaṃ caritabbaṃ, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Dve vassāni chasu dhammesu sikkhitasikkhāya sikkhamānāya ubhatosaṃghe upasampadā pariyesitabbā, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Na kenaci pariyāyena bhikkhuniyā bhikkhu akkositabbo paribhāsitabbo, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Ajja-t-agge, Ānanda, ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Sace, Ānanda, Mahāpajāpatī Gotamī ime aṭṭha garudhamme paṭigaṇhāti, sā 'v' assā hotu upasampadâ-ti.

9. Atha kho āyasmā Ānando Bhagavato santike ime aṭṭha garudhamme uggahetvā yena Mahāpajāpatī Gotamī ten' upasaṅkami, upasaṅkamitvā Mahāpajāpatiṃ Gotamiṃ etad-avoca : Sace kho tvaṃ, Gotami, aṭṭha garudhamme paṭigaṇheyyāsi, sā 'va te bhavissati upasampadā : Vassasat' ûpasampannāya bhikkhuniyā tadah'

[1] Variant :—*pucchakiccaṃ*.

upasampannassa bhikkhuno abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ .... pe .... yāvajīvaṃ anatikkamanīyo. .... pe .... Ajja-t-agge ovaṭo bhikkhunīnaṃ bhikkhūsu vacanapatho, anovaṭo bhikkhūnaṃ bhikkhunīsu vacanapatho, ayam-pi dhammo sakkatvā garukatvā mānetvā pūjetvā yāvajīvaṃ anatikkamanīyo. Sace kho tvaṃ, Gotami, ime aṭṭha garudhamme paṭiganheyyāsi, sā 'va te bhavissati upasampadâ-ti.

Seyyathā pi, bhante Ānanda, itthi vā puriso vā daharo yuvā maṇḍanakajātiyo sīsaṃ nahāto uppalamālaṃ vā vassikamālaṃ vā adhimuttakamālaṃ vā labhitvā ubhohi hatthehi paṭiggahetvā uttamaṅge sirasmiṃ patiṭṭhāpeyya, evam-eva kho ahaṃ, bhante, ime aṭṭha garudhamme paṭiganhāmi yāvajīvaṃ anatikkamanīye-ti.

10. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca : Paṭiggahitā, bhante, Mahāpajāpatiyā Gotamiyā aṭṭha garudhammā yāvajīvaṃ anatikkamanīyâ-ti.

Sace, Ānanda, nâlabhissa mātugāmo Tathāgatappavedite dhamma-vinaye agārasmā anagāriyaṃ pabbajjaṃ, ciraṭṭhitikaṃ, Ānanda, brahmacariyaṃ abhavissa, vassa-sahassam-eva saddhammo tiṭṭheyya. Yato ca kho, Ānanda, mātugāmo Tathāgatappavedite dhamma-vinaye agārasmā anagāriyaṃ pabbajito, na dāni, Ānanda, brahmacariyaṃ ciraṭṭhitikaṃ bhavissati, pañc' eva dāni, Ānanda, vassa-satāni saddhammo ṭhassati. Seyyathā pi, Ānanda, yāni kānici kulāni bahuk'itthikāni appapurisakāni, tāni suppadhaṃsiyāni honti corehi kumbha-tthenakehi[1], evam-eva kho, Ānanda, yasmiṃ dhamma-vinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti. Seyyathā pi, Ānanda, sampanne sālikhette setaṭṭhikā nāma rogajāti nipatati, evaṃ taṃ sāli-khettaṃ na ciraṭṭhitikaṃ hoti, evam-eva kho, Ānanda, yasmiṃ dhamma-vinaye labhati mātugāmo agārasmā anagāriyaṃ pabbajjaṃ, na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti. Seyyathā pi, Ānanda, sampanne ucchu-khette mañjiṭṭhikā nāma rogajāti nipatati, evaṃ taṃ ucchu-khettaṃ na ciraṭṭhitikaṃ hoti, evam-eva kho, Ānanda, ... pe ... na taṃ brahmacariyaṃ ciraṭṭhitikaṃ hoti. Seyyathā pi, Ānanda, puriso mahato taḷākassa paṭigacc' eva āliṃ[2] bandheyya yāva-d-eva udakassa anatikkamanāya, evam-eva kho, Ānanda, mayā paṭigacc' eva bhikkhunīnaṃ *aṭṭha garudhammā* paññattā yāvajīvaṃ anatikkamanīyâ-ti.

[1] Variant : *kumbhatthakehi.*

[2] Variants : *āḷiṃ, pāḷiṃ.*

29. Ambivalence of Appamāda

[Aṅguttara-Nikāya]

1. Atha kho aññataro brāhmaṇo Bhagavantaṃ etad-avoca :—

Atthi nu kho, bho Gotama, eko dhammo bhāvito bahulīkato, yo ubho atthe samadhiggayha tiṭṭhati : diṭṭhadhammikañ-c' eva atthaṃ, yo ca attho samparāyiko-ti ?

Atthi kho, brāhmaṇa, eko dhammo bhāvito bahulīkato, yo ubho atthe samadhiggayha tiṭṭhati : diṭṭhadhammikañ-c' eva atthaṃ, yo ca attho samparāyiko-ti.

Katamo pana, bho Gotama, eko dhammo bhāvito bahulīkato, ... pe .... samparāyiko-ti ?

2. Appamādo kho, brāhmaṇa, eko dhammo bhāvito bahulīkato, yo ubho atthe samadhiggayha tiṭṭhati : diṭṭhadhammikañ-c' eva atthaṃ, yo ca attho samparāyiko. Seyyathā pi, brāhmaṇa, yāni kānici jaṅgamānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesaṃ aggaṃ akkhāyati, evam-eva kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato, ... pe .... samparāyiko. Seyyathā pi, brāhmaṇa, kūṭâgārassa yā kāci gopānasiyo, sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggaṃ akkhāyati, evam-eva kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato, ... pe .... samparāyiko. Seyyathā pi, brāhmaṇa, babbaja-lāyako babbajaṃ lāyitvā agge gahetvā odhunāti nidhunāti nicchedeti, evam-eva kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato, ... pe .... samparāyiko. Seyyathā pi, brāhmaṇa, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭ'ûpanibandhanāni, sabbāni tāni tad-anvayāni bhavanti, evam-eva kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato, ... pe .... samparāyiko. Seyyathā pi, brāhmaṇa, ye keci khuddarājāno, sabbe te rañño cakkavattissa anuyuttā bhavanti, rājā tesaṃ cakkavattī aggaṃ akkhāyati, evam-eva kho, brāhmaṇa, appamādo eko dhammo bhāvito bahulīkato, ... pe .... samparāyiko. Seyyathā pi, brāhmaṇa, yā kāci tārakarūpānaṃ pabhā, sabbā tā candassa pabhāya kalaṃ nâgghanti soḷasiṃ, candappabhā tāsaṃ aggaṃ akkhāyati, evam-eva appamādo eko dhammo bhāvito bahulīkato, yo ubho atthe samadhiggayha tiṭṭhati : diṭṭhadhammikañ-c' eva atthaṃ, yo ca attho samparāyiko. Ayaṃ kho, brāhmaṇa, eko dhammo bhāvito bahulīkato, ... pe .... samparāyiko-ti.

30. Dhammavihārī

[Aṅguttara-Nikāya]

1. Atha kho aññataro bhikkhu Bhagavantaṃ etad-avoca : Dhammavihārī dhammavihārî-ti, bhante, vuccati. Kittāvatā nu kho, bhante, bhikkhu dhammavihārī hotî-ti.

2. Idha, bhikkhu, bhikkhu dhammaṃ pariyāpuṇāti : suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. So tāya dhammapariyattiyā divasaṃ atināmeti, riñcati paṭisallānaṃ, nânuyuñjati ajjhattaṃ cetosamathaṃ. Ayaṃ vuccati, bhikkhu, bhikkhu pariyattibahulo, no dhammavihārī.

3. Puna ca paraṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti. So tāya dhammapaññattiyā[1] divasaṃ atināmeti, riñcati paṭisallānaṃ, nânuyuñjati ajjhattaṃ cetosamathaṃ. Ayaṃ vuccati, bhikkhu, bhikkhu paññattibahulo, no dhammavihārī.

4. Puna ca paraṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti. So tena sajjhāyena divasaṃ atināmeti, riñcati paṭisallānaṃ, nânuyuñjati ajjhattaṃ cetosamathaṃ. Ayaṃ vuccati, bhikkhu, bhikkhu sajjhāyabahulo, no dhammavihārī.

5. Puna ca paraṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasânupekkhati. So tehi dhammavitakkehi divasaṃ atināmeti, riñcati paṭisallānaṃ, nânuyuñjati ajjhattaṃ cetosamathaṃ. Ayaṃ vuccati, bhikkhu, bhikkhu vitakkabahulo, no dhammavihārī.

6. Idha, bhikkhu, bhikkhu dhammaṃ pariyāpuṇāti . suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. So tāya dhammapariyattiyā na divasaṃ atināmeti, na riñcati paṭisallānaṃ, anuyuñjati ajjhattaṃ cetosamathaṃ. Evaṃ kho, bhikkhu, bhikkhu dhammavihārī hoti.

7. Iti kho, bhikkhu, bhikkhu desito mayā pariyattibahulo, desito paññattibahulo, desito sajjhāyabahulo, desito vitakkabahulo, desito dhammavihārī. Yaṃ, bhikkhu, Satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

[1] Variant : *-saññattiyā*.

Etāni, bhikkhu, rukkhamūlāni, etāni suññâgārāni. Jhāyatha bhikkhu, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ kho[1] amhākaṃ anusāsanī-ti.

31. Sāriputta's Dhammanvaya

[Saṃyutta-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Nālandāyaṃ viharati Pavārikambavane. Atha kho āyasmā Sāriputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantaṃ etad-avoca :—

Evaṃ pasanno 'haṃ, bhante, Bhagavati : Na câhu na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā Bhagavatā bhiyyo 'bhiññataro, yad-idaṃ sambodhiyan-ti.

2. Uḷārā kho tyâyaṃ, Sāriputta, āsabhi vācā bhāsitā, ekaṃso gahito, sīhanādo nadito : 'Evaṃ pasanno 'haṃ, bhante, ... pe .... yad-idaṃ sambodhiyan'-ti. Kin-nu te, Sāriputta, ye te ahesuṃ atītaṃ addhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto cetasā cetoparicca viditā : Evaṃ-sīlā te bhagavanto ahesuṃ iti vā, evaṃ-dhammā te bhagavanto ahesuṃ iti vā, evaṃ-paññā te bhagavanto ahesuṃ iti vā, evaṃ-vihārino te bhagavanto ahesuṃ iti vā, evaṃ-vimuttā te bhagavanto ahesuṃ iti vâ-ti ?

No h' etaṃ, bhante.

3. Kim-pana te, Sāriputta, ye te bhavissanti anāgataṃ addhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto cetasā cetoparicca viditā : Evaṃ-sīlā te bhagavanto bhavissanti iti vā, evaṃ-dhammā te bhagavanto bhavissanti iti vā, evaṃ-paññā te bhagavanto bhavissanti iti vā, evaṃ-vihārino te bhagavanto bhavissanti iti vā, evaṃ-vimuttā te bhagavanto bhavissanti iti vâ-ti ?

No h' etaṃ, bhante.

4. Kim-pana tyâhaṃ, Sāriputta, etarahi arahaṃ sammāsambuddho cetasā cetoparicca vidito : Evaṃ-sīlo Bhagavā iti vā, evaṃ-dhammo Bhagavā iti vā, evaṃ-paññō Bhagavā iti vā, evaṃ-vihārī Bhagavā iti vā, evaṃ-vimutto Bhagavā iti vâ-ti ?

[1] Variant : ca.

No h' etaṃ, bhante.

5. Ettha ca te, Sāriputta, atītânāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyāyañāṇaṃ n' atthi, atha kiṃcarahi tayā, Sāriputta, uḷārā āsabhi vācā bhāsitā, ekaṃso gahito, sīhanādo nadito : 'Evaṃ pasanno 'haṃ, bhante, ... pe .... yad-idaṃ sambodhiyan'-ti ?

Na kho me taṃ, bhante, atītânāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyāyañāṇaṃ atthi, api ca dhammanvayo vidito.

6. Seyyathā pi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ. Tatr' assa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāya pathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso biḷāranissakkanamattam-pi. Tassa evam-assa : ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā sabbe te iminā va dvārena pavisanti vā nikkhamanti vâ-ti. Evam-eva kho me, bhante, dhammanvayo vidito.

7. Ye pi te, bhante, ahesuṃ atītaṃ addhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtam bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu. Ye pi te, bhante, bhavissanti anāgataṃ addhānaṃ arahanto sammāsambuddhā sabbe te bhagavanto pañca nīvaraṇe pahāya .... pe .... anuttaraṃ sammāsambodhiṃ abhisambujjhissanti. Bhagavā pi, bhante, etarahi arahaṃ sammāsambuddho pañca nīvaraṇe pahāya .... pe .... anuttaraṃ sammāsambodhiṃ abhisambuddho-ti.

8. Sādhu sādhu, Sāriputta. Tasmā-t-iha tvaṃ, Sāriputta, imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Yesam-pi hi, Sāriputta, moghapurisānaṃ bhavissati Tathāgate kaṅkhā vā vimati vā, tesam-pi 'maṃ dhammapariyāyaṃ sutvā yā tesaṃ Tathāgate kaṅkhā vā vimati vā sā pahīyissatî-ti.

32. Buddha's Equanimity at Sāriputta's Parinibbāna

[Saṃyutta-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Sāriputto Magadhesu viharati Nālagāmake, ābādhiko dukkhito bāḷhagilāno. Cundo ca samaṇuddeso āyasmato Sāriputtasa upaṭṭhāko hoti. Atha āyasmā Sāriputto tena ābādhena parinibbāyi.

2. Atha kho Cundo samaṇuddeso āyasmato Sāriputtassa patta-cīvaraṃ ādāya yena Sāvatthi-Jetavanaṃ Anāthapiṇḍikassa ārāmo, yenâyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Cundo samaṇuddeso āyasmantaṃ Ānandaṃ etad-avoca : Āyasmā, bhante, Sāriputto parinibbuto, idam-assa pattacīvaran-ti.

3. Atthi kho idaṃ, āvuso Cunda, kathāpābhataṃ Bhagavantaṃ dassanāya. Āyām'-āvuso Cunda, yena Bhagavā ten' upasaṅkamissāma, upasaṅkamitvā Bhagavato etaṃ atthaṃ ārocessāmâ-ti. 'Evaṃ bhante'-ti kho Cundo samaṇuddeso āyasmato Ānandassa paccassosi.

4. Atha kho āyasmā ca Ānando Cundo ca samaṇuddeso yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdiṃsu. Ekam-antaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca :—

Ayaṃ, bhante, Cundo samaṇuddeso evam-āha : 'Āyasmā, bhante, Sāriputto parinibbuto, idam-assa pattacīvaran'-ti. Api ca me, bhante, madhurakajāto viya kāyo, disā pi me na pakkhāyanti, dhammā pi me na paṭibhanti, āyasmā Sāriputto parinibbuto-ti sutvâ-ti.

5. Kin-nu te, Ānanda, Sāriputto sīlakkhandhaṃ vā ādāya parinibbuto, samādhikkhandhaṃ vā ādāya parinibbuto, paññakkhandhaṃ vā ādāya parinibbuto, vimuttikkhandhaṃ vā ādāya parinibbuto, vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto-ti ?

6. Na ca kho me taṃ, bhante, āyasmā Sāriputto sīlakkhandhaṃ vā ādāya .... pe .... vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto. Api ca me, bhante, āyasmā Sāriputto ovādako ahosi viññāpako sandassako samādapako samuttejako sampahaṃsako akilāsu dhammadesanāya anuggāhako sabrahmacārīnaṃ, taṃ mayaṃ āyasmato Sāriputtassa dhammojaṃ dhammabhogaṃ dhammânuggahaṃ anussarāmâ-ti.

7. Nanu etaṃ, Ānanda, mayā paṭigacc' eva akkhātaṃ : 'Sabbeh' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo' ? Taṃ kut' ettha, Ānanda, labbhā ? Yan-taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjî-ti n' etaṃ ṭhānaṃ vijjati. Seyyathā pi, Ānanda, mahato rukkhassa tiṭṭhato sāravato, yo mahantataro khandho so palujjeyya, evam-eva kho, Ānanda, mahato bhikkhusaṃghassa tiṭṭhato sāravato, Sāriputto parinibbuto. Taṃ kut' ettha, Ānanda, labbhā? Yan-taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjî-ti n'etaṃ ṭhānaṃ vijjati. Tasmā-t-iha, Ānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

8. Kathañ-c'-Ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo ?

Idh'-Ānanda, bhikkhu kāye kāyânupassî viharati, ātāpî sampajāno satimā vineyya loke abhijjhādomanassaṃ .... pe .... vedanāsu vedanânupassî .... pe .... citte cittânupassî .... pe .... dhammesu dhammânupassî viharati, ātāpî sampajāno satimā vineyya loke abhijjhādomanassaṃ. Evaṃ kho, Ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

9 Ye hi keci, Ānanda, etarahi vā mam' accaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tama-t-agge p' ete, Ānanda, bhikkhū bhavissanti ye keci sikkhākāmâ-ti.

33. Buddha on the Welfare of the Vajjis

[Dīgha-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Vajjî abhiyātukāmo hoti. So evam-āha : Āhañhi 'me Vajjî evaṃmahiddhike evaṃ-mahânubhāve ; ucchejjāmi Vajjî, vināsessāmi Vajjî, anayavyasanaṃ āpādessāmi Vajjî-ti.

2. Atha kho rājā Māgadho Ajātasattu Vedehiputto Vassakāraṃ brāhmaṇaṃ Magadha-mahāmattaṃ āmantesi : Ehi tvaṃ, brāhmaṇa, yena Bhagavā ten' upasaṅkama, upasaṅkamitvā mama vacanena

Bhagavato pāde sirasā vandāhi, appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ puccha, evañ-ca vadehi : 'Rājā, bhante, Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo'-ti ; yathā ca te Bhagavā vyākaroti taṃ sādhukaṃ uggahetvā mamaṃ āroceyyāsi, na hi Tathāgatā vitathaṃ bhaṇantî-ti.

3. 'Evaṃ bho'-ti kho Vassakāro brāhmaṇo Magadha-mahāmatto rañño Māgadhassa Ajātasattussa Vedehiputtassa paṭissutvā .... yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi : sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantaṃ etad-avoca : Rājā, bho Gotama, Māgadho Ajātasattu Vedehiputto bhoto Gotamassa pāde sirasā vandati, appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsu-vihāraṃ pucchati. Rājā, bho Gotama, Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo-ti.

4. Tena kho pana samayena āyasmā Ānando Bhagavato piṭṭhito ṭhito hoti Bhagavantaṃ vījamāno. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

Yāvakīvañ-ca, Ānanda, Vajjī abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhi yeva, Ānanda, Vajjīnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvañ-ca, Ānanda. Vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā Vajji-karaṇīyāni karissanti, vuddhi yeva, Ānanda, Vajjīnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvañ-ca, Ānanda, Vajjī appaññattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathā paññatte porāṇe Vajji-dhamme samādāya vattissanti, vuddhi yeva, Ānanda, Vajjīnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvañ-ca, Ānanda, Vajjī ye te Vajjīnaṃ Vajji-mahallakā te sakkarissanti garukarissanti mānessanti pūjessanti tesañ-ca sotabbaṃ maññissanti, vuddhi yeva, Ānanda, Vajjīnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvañ-ca, Ānanda, Vajjī yā tā kul'itthiyo kula-kumāriyo tā na okkassa pasayha vāsessanti, vuddhi yeva, Ānanda, Vajjīnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvañ-ca, Ānanda, Vajjī yāni tāni Vajjīnaṃ Vajji-cetiyāni, abbhantarāni c'eva bāhirāni ca, tāni sakkarissanti garukarissanti mānessanti pūjessanti, tesañ-ca dinna-pubbaṃ kata-pubbaṃ dhammikaṃ

balim no parihāpessanti, vuddhi yeva, Ānanda, Vajjīnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvañ-ca, Ānanda, Vajjīnaṃ arahantesu dhammikārakkhāvaraṇa-gutti susaṃvihitā bhavissati, kin-ti anāgatā ca arahanto vijitaṃ āgaccheyyuṃ, āgatā ca arahanto vijite phāsuṃ vihareyyun-ti, vuddhi yeva, Ānanda, Vajjīnaṃ pāṭikaṅkhā, no parihānî-ti.

5. Atha kho Bhagavā Vassakāraṃ brāhmaṇaṃ Magadha-mahāmattaṃ āmantesi: Ekaṃ idâhaṃ, brāhmaṇa, samayaṃ Vesāliyaṃ viharāmi Sārandade cetiye. Tatrâhaṃ Vajjīnaṃ ime satta aparihāniye dhamme desesiṃ. Yāvakīvañ-ca, brāhmaṇa, ime *satta aparihāniyā dhammā* Vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu Vajjī sandissanti, vuddhi yeva, brāhmaṇa, Vajjīnaṃ pāṭikaṅkhā, no parihānî-ti.

Evaṃ vutte, Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantaṃ etad-avoca: Eka-m-ekena pi, bho Gotama, aparihāniyena dhammena samannāgatānaṃ Vajjīnaṃ vuddhi yeva pāṭikaṅkhā, no parihāni, ko pana vādo sattahi aparihāniyehi dhammehi? Akaraṇīyā va, bho Gotama, Vajjī raññā Māgadhena Ajātasattunā Vedehiputtena, yad-idaṃ yuddhassa, aññatra upalāpanāya, aññatra mithu-bhedāya. Handa ca dāni mayaṃ, bho Gotama, gacchāma, bahukiccā mayaṃ bahukaraṇīyâ-ti.

Yassa dāni tvaṃ, brāhmaṇa, kālaṃ maññasi-ti.

Atha kho Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāy' āsanā pakkāmi.

34. On Meat-Eating

[Majjhima-Nikāya]

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Jīvakassa Komārabhaccassa ambavane. Atha kho Jīvako Komārabhacco yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Jīvako Komārabhacco Bhagavantaṃ etad-avoca:

Sutaṃ m' etaṃ, bhante: 'Samaṇaṃ Gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakaṭaṃ[1] maṃsaṃ pari-

[1] Variant: -*kataṃ*

bhuñjati paṭiccakamman'-ti. Ye te, bhante, evam āhaṃsu : 'Samanaṃ Gotamaṃ uddissa .... paṭiccakamman'-ti, kacci te, bhante, Bhagavato vuttavādino, na ca Bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cânudhammaṃ byākaronti, na ca koci sahadhammiko vādânuvādo gārayhaṃ ṭhānaṃ āgacchatî-ti ?

2. Ye te, Jīvaka, evam āhaṃsu : 'Samaṇaṃ Gotamaṃ uddissa .... paṭiccakamman'-ti, na me te vuttavādino, abbhācikkhanti ca pana man-te asatā abhūtena. Tîhi kho ahaṃ, Jīvaka, ṭhānehi maṃsaṃ aparibhogan-ti vadāmi : diṭṭhaṃ sutaṃ parisaṅkitaṃ. Imehi kho ahaṃ, Jīvaka, tîhi ṭhānehi maṃsaṃ aparibhogan-ti vadāmi. Tîhi kho ahaṃ, Jīvaka, ṭhānehi maṃsaṃ paribhogan-ti vadāmi : adiṭṭhaṃ assutaṃ aparisaṅkitaṃ. Imehi kho ahaṃ, Jīvaka, tîhi ṭhānehi maṃsaṃ paribhogan-ti vadāmi.

3. Idha, Jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddhaṃ adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tam-enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamāno va, Jīvaka, bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaram-ādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṃ ten' upasaṅkamati, upasaṅkamitvā paññatte āsane nisīdati. Tam-enaṃ so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati. Tassa na evaṃ hoti : 'sādhu vata m' âyaṃ gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati, aho vata m' âyaṃ gahapati vā gahapatiputto vā āyatim-pi evarūpena paṇītena piṇḍapātena pariviseyyâ'-ti, evam-pi 'ssa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādinavadassāvī nissaraṇapaññō paribhuñjati.

Taṃ kiṃ maññasi, Jīvaka ? Api nu so bhikkhu tasmiṃ samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetî-ti ?

No h' etaṃ, bhante.

Nanu so, Jīvaka, bhikkhu tasmiṃ samaye anavajjaṃ yeva āhāraṃ āhāretî-ti ?

Evaṃ bhante.

4. Sutaṃ m' etaṃ, bhante: 'Brahmā mettāvihārî'-ti. Tam-me idaṃ, bhante, Bhagavā sakkhi-diṭṭho, Bhagavā hi, bhante, mettā-vihārî-ti.

Yena kho, Jīvaka, rāgena yena dosena yena mohena byāpādavā assa, so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo tālâ-vatthukato anabhāvakato āyatiṃ anuppādadhammo. Sace kho te, Jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te etan-ti.

Etad-eva kho pana me, bhante, sandhāya bhāsitaṃ.

5. Idha, Jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So karuṇāsahagatena cetasā .... pe .... muditā-sahagatena cetasā .... pe .... upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ .... pe .... sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tam-enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamāno va, Jīvaka, bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaram-ādāya .... pe ...., upasaṅkamitvā paññatte āsane nisīdati. Tam-enaṃ so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati. Tassa na evaṃ hoti: 'sādhu vata m' âyaṃ gahapati vā gahapatiputto vā .... pe .... piṇḍapātena pariviseyyâ'-ti, evam-pi 'ssa na hoti. So taṃ piṇḍa-pātaṃ agathito amucchito anajjhopanno ādīnavadassavī nissaraṇapañño paribhuñjati.

Taṃ kiṃ maññasi, Jīvaka? Api nu so bhikkhu tasmiṃ samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetî-ti?

No h' etaṃ, bhante.

Nanu so, Jīvaka, bhikkhu tasmiṃ samaye anavajjaṃ yeva āhāraṃ āhāretî-ti?

Evaṃ bhante.

6. Sutaṃ m' etaṃ, bhante: 'Brahmā upekhāvihārî'-ti. Tam-me idaṃ, bhante, Bhagavā sakkhidiṭṭho, Bhagavā hi, bhante, upekhā-vihārî-ti.

Yena kho, Jīvaka, rāgena yena dosena yena mohena vihesāvā assa arativā assa paṭighavā assa, so rāgo so doso so moho Tathāgatassa pahīno .... pe .... āyatiṃ anuppādadhammo. Sace kho te, Jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te etan-ti.

Etad-eva kho pana me, bhante, sandhāya bhāsitaṃ.

7. Yo kho, Jīvaka, Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so pañcahi ṭhānehi bahuṃ apuññaṃ pasavati : Yam-pi so evam-āha : 'gacchatha, amukaṃ nāma pāṇaṃ ānethâ'-ti, iminā paṭhamena ṭhānena bahuṃ apuññaṃ pasavati ; yam-pi so pāṇo galappavedhakena ānīyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena ṭhānena bahuṃ apuññaṃ pasavati ; yam-pi so evam-āha : 'gacchatha, imaṃ pāṇaṃ ārabhathâ'-ti, iminā tatiyena ṭhānena bahuṃ apuññaṃ pasavati ; yam-pi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena ṭhānena bahuṃ apuññaṃ pasavati ; yam-pi so Tathāgataṃ vā Tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena ṭhānena bahuṃ apuññaṃ pasavati. Yo kho, Jīvaka, Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so imehi pañcahi ṭhānehi bahuṃ apuññaṃ pasavatî-ti.

Evaṃ vutte, Jīvako Komārabhacco Bhagavantaṃ etad-avoca : Acchariyaṃ bhante, abbhutaṃ bhante. Kappiyaṃ vata, bhante, bhikkhū āhāraṃ āhārenti, anavajjaṃ vata, bhante, bhikkhū āhāraṃ āhārenti. Abhikkantaṃ bhante, abhikkantaṃ bhante .... pe .... upāsakaṃ maṃ Bhagavā dhāretu ajja-t-agge pāṇ'upetaṃ saraṇaṃ gatan-ti.

35. 'Etad-Aggaṃ'

[Aṅguttara-Nikāya]

1. Etad-aggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ
rattaññūnaṃ yad-idaṃ Aññā-Koṇḍañño,
mahāpaññānaṃ yad-idaṃ Sāriputto,
iddhimantānaṃ yad-idaṃ Mahā-Moggallāno,
dhutaṅgadharānaṃ yad-idaṃ Mahā-Kassapo,
dibbacakkhukānaṃ yad-idaṃ Anuruddho,
uccākulikānaṃ yad-idaṃ Bhaddiyo Kāligodhāya putto,
mañjussarānaṃ yad-idaṃ Lakuṇṭaka-Bhaddiyo,
sīhanādikānaṃ yad-idaṃ Piṇḍola-Bhāradvājo,
dhammakathikānaṃ yad-idaṃ Puṇṇo Mantāniputto,
saṅkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ
yad-idaṃ Mahā-Kaccāno,
manomayaṃ kāyaṃ abhinimminantānaṃ
yad-idaṃ Culla-Panthako'

Ceto-vivaddha-kusalānaṃ yad-idaṃ Culla-Panthako,
saññā-vivaddha-kusalānaṃ yad-idaṃ Mahā-Panthako,
araṇavihārīnaṃ yad-idaṃ Subhūti,
dakkhiṇeyyānaṃ yad-idaṃ Subhūti,
āraññikānaṃ yad-idaṃ Revato Khadiravaniyo,
jhāyīnaṃ yad-idaṃ Kaṅkhā-Revato,
āraddhaviriyānaṃ yad-idaṃ Soṇo Koḷivīso,
kalyāṇavākkaraṇānaṃ yad-idaṃ Soṇo Kuṭikaṇṇo,
lābhīnaṃ yad-idaṃ Sīvali,
saddhâdhimuttānaṃ yad-idaṃ Vakkali,
sikkhākāmānaṃ yad-idaṃ Rāhulo,
saddhāpabbajitānaṃ yad-idaṃ Raṭṭhapālo,
paṭhamaṃ salākaṃ gaṇhantānaṃ yad-idaṃ Kuṇḍadhāno,
paṭibhānavantānaṃ yad-idaṃ Vaṅgīso,
samantapāsādikānaṃ yad-idaṃ Upaseno Vaṅgantaputto,
senâsanapaññāpakānaṃ yad-idaṃ Dabbō Mallaputto,
devatānaṃ piya-manāpānaṃ yad-idaṃ Pilinda-vaccho,
khippâbhiññānaṃ yad-idaṃ Bāhiyo Dāru-cīriyo,
cittakathikānaṃ yad-idaṃ Kumāra-Kassapo,
paṭisambhidappattānaṃ yad-idaṃ Mahā-Koṭṭhito,
bahussutānaṃ yad-idaṃ Ānando,
satimantānaṃ yad-idaṃ Ānando,
gatimantānam yad-idaṃ Ānando,
dhitimantānaṃ yad-idaṃ Ānando,
upaṭṭhākānaṃ yad-idaṃ Ānando,
mahāparisānaṃ yad-idaṃ Uruvela-Kassapo,
kulappasādakānaṃ yad-idaṃ Kāludāyī,
appâbādhikānaṃ yad-idaṃ Bakkulo,
pubbe-nivāsaṃ anussarantānaṃ yad-idaṃ Sobhito,
vinayadharānaṃ yad-idaṃ Upāli,
bhikkhūn'-ovādakānaṃ yad-idaṃ Nandako,
indriyesu-guttadvārānaṃ yad-idaṃ Nando,
bhikkh'-ovādakānaṃ yad-idaṃ Mahā-Kappino,
tejodhātu-kusalānaṃ yad-idaṃ Sāgato,
paṭibhāneyyakānaṃ yad-idaṃ Rādho,
lūkhacīvara-dharānaṃ yad-idaṃ Mogharājâ-ti.

2. Etad-aggaṃ, bhikkhave, mama sāvikānaṃ bhikkhunīnaṃ
rattaññūnaṃ yad-idaṃ Mahāpajāpatī Gotamī,
mahāpaññānaṃ yad-idaṃ Khemā,
iddhimantānaṃ yad-idaṃ Uppalavaṇṇā,
vinayadharānaṃ yad-idaṃ Paṭācārā[1],
dhammakathikānaṃ yad-idaṃ Dhammadinnā,
jhāyīnaṃ yad-idaṃ Nandā,
āraddhaviriyānaṃ yad-idaṃ Soṇā,
dibbacakkhukānaṃ yad-idaṃ Sakulā,
khippâbhiññānaṃ yad-idaṃ Bhaddā Kuṇḍalakesā,
pubbe-nivāsaṃ anussarantīnaṃ yad-idaṃ Bhaddā Kapilānī[2],
mahâbhiññappattānaṃ yad-idaṃ Bhaddā Kaccānā,
lūkhacīvara-dharānaṃ yad-idaṃ Kisā Gotamī,
saddhâdhimuttānaṃ yad-idaṃ Sigālamātâ[3]-ti.

3. Etad-aggaṃ, bhikkhave, mama sāvakānaṃ upāsakānaṃ
paṭhamaṃ saraṇaṃ gacchantānaṃ
yad-idaṃ Tapassu-Bhallikā vāṇijā,
dāyakānaṃ yad-idaṃ Sudatto gahapati Anāthapiṇḍiko,
dhammakathikānaṃ yad-idaṃ Citto gahapati Macchikasaṇḍiko[4],
catūhi saṅgaha-vatthūhi parisaṃ saṅgaṇhantānaṃ
yad-idaṃ Hatthako[5] Āḷavako,
paṇītadāyakānaṃ yad-idaṃ Mahānāmo Sakko,
manāpadāyakānaṃ yad-idaṃ Uggo gahapati Vesāliko,
saṃgh'-upaṭṭhākānaṃ yad-idaṃ Uggato[6] gahapati,
aveccappasannānaṃ yad-idaṃ Sūro Ambaṭṭho,
puggalappasannānaṃ yad-idaṃ Jīvako Komārabhacco,
vissāsakānaṃ yad-idaṃ Nakulapitā gahapatî-ti.

4. Etad-aggaṃ, bhikkhave, mama sāvikānaṃ upāsikānaṃ
paṭhamaṃ saraṇaṃ gacchantīnaṃ
yad-idaṃ Sujātā Senānidhītā,
dāyikānaṃ yad-idaṃ Visākhā Migāramātā,
bahussutānaṃ yad-idam Khujjuttarā,
mettāvihārīnaṃ yad-idaṃ Sāmāvatī,
jhāyīnaṃ yad-idaṃ Uttarā Nandamātā,

[1] Variant : *Pāṭācārā.*
[2] Variant : *Kāpilāni.*
[3] Variant : *Siṅgālakā-mātā.*
[4] Variant : *Pacchikavanasoṇḍiko.*
[5] Variant : *Haṭṭhako.*
[6] Variant : *Hatthigāmako Uggato.*

paṇītadāyikānaṃ yad-idaṃ Suppavāsā Koḷiyadhītā,
gilān'-ûpaṭṭhākīnaṃ yad-idaṃ Suppiyā upāsikā,
aveccappasannānaṃ yad-idaṃ Kātiyānī,
vissāsikānaṃ yad-idaṃ Nakulamātā gahapatāni,
anussavappasannānaṃ
yad-idaṃ Kāḷī upāsikā Kurara[1]-gharikâ-ti.

36. Vinaya-Mātikā

[Aṅguttara-Nikāya]

1. Dve 'me, bhikkhave, atthavase paṭicca Tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ ; pātimokkhaṃ paññattaṃ ; pātimokkhuddesā paññattā ; pātimokkha-ṭhapanaṃ paññattaṃ ; pavāraṇā paññattā ; pavāraṇa-ṭhapanaṃ[2] paññattaṃ ; tajjaniyakammaṃ paññattaṃ ; nissayakammaṃ paññattaṃ ; pabbājaniyakammaṃ paññattaṃ ; paṭisāraṇiyakammaṃ paññattaṃ ; ukkhepaniyakammaṃ paññattaṃ ; parivāsadānaṃ paññattaṃ ; mūlāya paṭikassanaṃ paññattaṃ ; mānattadānaṃ paññattaṃ ; abbhānaṃ paññattaṃ ; vosāraṇiyaṃ paññattaṃ ; nissāraṇiyaṃ paññattaṃ ; upasampadā paññattā ; ñatti-kammaṃ paññattaṃ ; ñatti-dutiyakammaṃ paññattaṃ ; ñatti-catutthakammaṃ paññattaṃ ; appaññatte paññattaṃ ; paññatte anuppaññattaṃ ; sammukhā-vinayo paññatto ; sativinayo paññatto ; amūḷha-vinayo paññatto ; paṭiññātakaraṇaṃ paññattaṃ ; yebhuyyasikā paññattā ; tassapāpiyyasikā paññattā ; tiṇavatthārako paññatto.

2. Katame dve ?

Saṃgha-suṭṭhutāya, Saṃgha-phāsutāya ; dummaṅkūnaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya ; diṭṭhadhammikānaṃ āsavānaṃ verānaṃ vajjānaṃ bhayānaṃ akusalānaṃ dhammānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ verānaṃ vajjānaṃ bhayānaṃ akusalānaṃ dhammānaṃ paṭighātāya ; gihīnaṃ anukampāya, pāpicchānaṃ pakkh'upacchedāya ; appasannānaṃ pasādāya, pasannānaṃ bhiyyobhāvāya ; saddhammaṭṭhitiyā, vinayânuggahāya.

[1] Variant : *Kula-*.
[2] Variant : *-kammaṃ*.

3. Ime kho, bhikkhave, dve atthavase paṭicca Tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ .... pe .... tiṇavatthārako paññatto-ti.'

37. Mahāparinibbāna

[Dīgha-Nikāya]

(a) *The Last Meal of Buddha*

1. Atha kho Bhagavā Bhoganagare yathâbhirantaṃ viharitvā āyasmantaṃ Ānandaṃ āmantesi : Āyām'-Ānanda, yena Pāvā ten' upasaṅkamissāmâ-ti. 'Evaṃ bhante'-ti kho āyasmā Ānando Bhagavato paccassosi.

Atha kho Bhagavā mahatā bhikkhu-saṃghena saddhiṃ yena Pāvā tad-avasari. Tatra sudaṃ Bhagavā Pāvāyaṃ viharati Cundassa kammāraputtassa ambavane.

2. Assosi kho Cundo kammāraputto : 'Bhagavā kira Pāvaṃ anuppatto, Pāvāyaṃ viharati mayhaṃ ambavane'-ti. Atha kho Cundo kammāraputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho Cundo kammāraputto Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito Bhagavantaṃ etad-avoca : Adhivāsetu me, bhante, Bhagavā svātanāya bhattaṃ saddhiṃ bhikkhu-saṃghenâ-ti. Adhivāsesi Bhagavā tuṇhī-bhāvena. Atha kho Cundo kammāraputto Bhagavato adhivāsanaṃ viditvā uṭṭhāy' āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

3. Atha kho Cundo kammāraputto tassā rattiyā accayena sake nivesane paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā pahūtañ-ca sūkara-maddavaṃ, Bhagavato kālaṃ ārocāpesi : 'Kālo bhante, niṭṭhitaṃ bhattan'-ti.

4. Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā patta-cīvaraṃ ādāya saddhiṃ bhikkhu-saṃghena yena Cundassa kammāraputtassa nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane

[1] The Burmese manuscript has the colophon : *Vinaye peyyālaṃ niṭṭhitaṃ.*

nisîdi, nisajja kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi : Yan-te, Cunda, sūkara-maddavaṃ paṭiyattaṃ, tena maṃ parivisa, yaṃ pan' aññaṃ khādaniyaṃ bhojaniyaṃ paṭiyattaṃ, tena bhikkhu-saṃghaṃ parivisâ-ti.

'Evaṃ bhante'-ti kho Cundo kammāraputto Bhagavato paṭissutvā yaṃ ahosi sūkara-maddavaṃ paṭiyattaṃ tena Bhagavantaṃ parivisi, yaṃ pan' aññaṃ khādaniyaṃ bhojaniyaṃ paṭiyattaṃ tena bhikkhu-saṃghaṃ parivisi.

5. Atha kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi : Yan-te, Cunda, sūkara-maddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇāhi. Nâhaṃ taṃ, Cunda, passāmi sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya yassa taṃ paribhuttaṃ sammā-pariṇāmaṃ gaccheyya, aññatra Tathāgatassâ-ti.

'Evaṃ bhante'-ti kho Cundo kammāraputto Bhagavato paṭissutvā yaṃ ahosi sūkara-maddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇitvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāy' āsanā pakkāmi.

6. Atha kho Bhagavato Cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādho uppajji lohitapakkhandikā, pabāḷhā vedanā vattanti māraṇantikā. Tā sudaṃ Bhagavā sato sampajāno adhivāsesi avihaññamāno. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi : Āyām'-Ānanda, yena Kusinārā ten' upasaṅkamissāmâ-ti.

'Evaṃ bhante'-ti kho āyasmā Ānando Bhagavato paccassosi.

(*b*) *The Best Mode of Tathāgata-Pūjā*

1. Atha kho Bhagavā mahatā bhikkhu-saṃghena saddhiṃ yena Hiraññavatiyā nadiyā pārimatīraṃ, yena Kusinārā-Upavattanaṃ Mallānaṃ sālavanaṃ ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ āmantesi :

Iṅgha me tvaṃ, Ānanda, antarena yamaka-sālānaṃ uttarasīsakaṃ mañcakaṃ paññāpehi ; kilanto 'smi, Ānanda, nipajjissāmî-ti.

'Evaṃ bhante'-ti kho āyasmā Ānando Bhagavato paṭissutvā antarena yamaka-sālānaṃ uttarasīsakaṃ mañcakaṃ paññāpesi. Atha

kho Bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno.

2. Tena kho pana samayena yamaka-sālā sabbaphāliphullā honti akālapupphehi. Te Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya ; dibbāni pi candanacuṇṇāni antalikkhā papatanti .... dibbāni pi turiyāni antalikkhe vajjenti .... dibbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya.

3. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi : Na kho, Ānanda, ettāvatā Tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho, Ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammânudhammapaṭipanno viharati sāmīcipaṭipanno anudhammacārī, so Tathāgataṃ sakkaroti garukaroti māneti pūjeti paramāya pūjāya. Tasmā-t-ih'-Ānanda, 'dhammânudhammapaṭipannā viharissāma sāmīci-paṭipannā anudhammacārino'-ti, evaṃ hi vo, Ānanda, sikkhitabban-ti.

(c) *Devatā Around the Dying Buddha*

1. Tena kho pana samayena āyasmā Upavāṇo Bhagavato purato ṭhito hoti Bhagavantaṃ vījamāno. Atha kho Bhagavā āyasmantaṃ Upavāṇaṃ apasādesi : Apehi, bhikkhu, mā me purato aṭṭhāsî-ti.

2. Atha kho āyasmā Ānando Bhagavantaṃ etad-avoca : Ayaṃ, bhante, āyasmā Upavāṇo dīgharattaṃ Bhagavato upaṭṭhāko santikâvacaro samīpacārī, atha ca pana Bhagavā pacchime kāle āyasmantaṃ Upavāṇaṃ apasādeti : 'Apehi, bhikkhu, mā me purato aṭṭhāsî'-ti. Ko nu kho, bhante, hetu, ko paccayo, yaṃ Bhagavā āyasmantaṃ Upavāṇaṃ apasādesi : 'Apehi, bhikkhu, mā me purato aṭṭhāsî'-ti ?

3. Yebhuyyena, Ānanda, dasasu lokadhātūsu devatā sannipatitā Tathāgataṃ dassanāya. Yāvatā, Ānanda, Kusinārā-Upavattanaṃ Mallānaṃ sālavanaṃ sāmantato dvādasa-yojanāni, n'atthi so padeso vāḷagga-koṭi-nittuddanamatto pi mahesakkhāhi devatāhi apphuṭo. Devatā, Ānanda, ujjhāyanti : 'Dūrā vat' amhā āgatā Tathāgataṃ dassanāya. Kadāci karahaci Tathāgatā loke uppajjanti arahanto sammāsambuddhā, ajja ca rattiyā pacchima-yāme Tathāgatassa parinibbānaṃ bhavissati, ayañ-ca mahesakkho bhikkhu Bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle Tathāgataṃ dassanāyâ'-ti. Devatā, Ānanda, ujjhāyantî-ti.

4. Kathaṃbhūtā pana, bhante, Bhagavā devatā manasikarotî-ti ?

Sant'-Ānanda, devatā ākāse paṭhavi-saññiniyo, kese pakiriya kandanti, bāhā paggayha kandanti, chinna-papātaṃ papatanti, āvaṭṭanti vivaṭṭanti. 'Atikhippaṃ Bhagavā parinibbāyissati, atikhippaṃ Sugato parinibbāyissati, atikhippam Cakkhuṃ loke antaradhāyissatî'-ti. Sant'-Ānanda, devatā paṭhaviyā paṭhavi-saññiniyo, ... pe .... āvaṭṭanti vivaṭṭanti : 'Atikhippaṃ Bhagavā .... pe .... antaradhāyissatî'-ti. Yā pana tā devatā vîtarāgā, tā satā sampajānā adhivāsenti : 'Aniccā saṃkhārā. Taṃ kut' ettha labbhâ ?'-ti.

5. Pubbe, bhante, disāsu vassaṃ vutthā bhikkhū āgacchanti Tathāgataṃ dassanāya. Te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanāya. Bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanāyâ-ti.

(*d*) *Four Places of Pilgrimage*

1. Cattār' imāni, Ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhāṇāni. Katamāni cattāri ?

'Idha Tathāgato jāto'-ti,

'Idha Tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho'-ti,

'Idha Tathāgatena anuttaraṃ dhammacakkaṃ pavattitan'-ti,

'Idha Tathāgato anupādisesāya nibbānadhātuyā parinibbuto'-ti,

—imāni kho, Ānanda, cattāri saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni.

2. Āgamissanti kho, Ānanda, saddhā bhikkhu-bhikkhuniyo upāsaka-upāsikāyo : 'Idha Tathāgato jāto'-ti pi, 'idha Tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho'-ti pi, 'idha Tathāgatena anuttaraṃ dhammacakkaṃ pavattitan'-ti pi, 'idha Tathāgato anupādisesāya nibbānadhātuyā parinibbuto'-ti pi.

3. Ye hi keci, Ānanda, cetiya-cārikaṃ āhiṇḍantā pasanna-cittā kālaṃ karissanti, sabbe te kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ uppajjissantî-ti.

(*e*) *How the Remains of the Tathāgata should be treated*

1. Kathaṃ mayaṃ, bhante, Tathāgatassa sarīre paṭipajjāmâ-ti ?

Avyāvaṭā tumhe, Ānanda, hotha Tathāgatassa sarīrapujāya, iṅgha tumhe, Ānanda, sadatthe ghaṭatha, sadatthaṃ anuyuñjatha, sadatthe

appamattā ātāpino pahitattā viharatha. Sant'-Ānanda, khattiya-paṇḍitā pi brāhmaṇa-paṇḍitā pi gahapati-paṇḍitā pi Tathāgate abhippasannā, te Tathāgatassa sarīrapūjaṃ karissantî-ti.

2. Kathaṃ pana, bhante, Tathāgatassa sarīre paṭipajjitabban-ti ? Yathā kho, Ānanda, raññο cakkavattissa sarīre paṭipajjanti, evaṃ Tathāgatassa sarīre paṭipajjitabban-ti.

3. Kathaṃ pana, bhante, raññο cakkavattissa sarīre paṭipajjantî-ti ?

Raññο, Ānanda, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etena upāyena pañcahi yugasatehi raññο cakkavattissa sarīraṃ veṭhetvā ayasāya tela-doṇiyā pakkhipitvā aññissā ayasāya doṇiyā paṭikujjetvā sabbagandhānaṃ citakaṃ karitvā raññο cakkavattissa sarīraṃ jhāpenti, cātummahāpathe raññο cakkavattissa thūpaṃ karonti. Evaṃ kho, Ānanda, raññο cakkavattissa sarīre paṭipajjanti.

4. Yathā kho, Ānanda, raññο cakkavattissa sarīre paṭipajjanti, evaṃ Tathāgatassa sarīre paṭipajjitabbaṃ, cātummahāpathe Tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā vaṇṇakaṃ vā āropessanti, abhivādessanti vā, cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

(*f*) *Memorial Thūpas*

1. Cattāro 'me, Ānanda, thūpârahā. Katame cattāro ?

Tathāgato arahaṃ sammāsambuddho thūpâraho, Paccekabuddho thūpâraho, Tathāgata-sāvako thūpâraho, rājā cakkavattî thūpâraho.

2. Katamañ-c'-Ānanda, atthavasaṃ paṭicca Tathāgato arahaṃ sammāsambuddho thūpâraho ?

'Ayaṃ tassa Bhagavato arahato sammāsambuddhassa thūpo'-ti, Ānanda, bahujano cittaṃ pasādeti, te tattha cittaṃ pasādetvā kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ uppajjanti. Idaṃ kho, Ānanda, atthavasaṃ paṭicca Tathāgato arahaṃ sammāsambuddho thūpâraho.

3. Katamañ-c'-Ānanda, atthavasaṃ paṭicca Paccekabuddho thūpâraho ?

'Ayaṃ tassa Bhagavato Paccekabuddhassa thūpo'-ti, Ānanda, bahujano cittaṃ pasādeti, te tattha cittaṃ pasādetvā .... pe .... saggaṃ lokaṃ uppajjanti. Idaṃ kho, Ānanda, atthavasaṃ paṭicca Paccekabuddho thūpâraho.

4. Katamañ-c'-Ānanda, atthavasaṃ paṭicca Tathāgata-sāvako thūpâraho ?

'Ayaṃ tassa Bhagavato arahato sammāsambuddhassa sāvaka-thūpo'-ti, Ānanda, bahujano cittaṃ pasādeti, te tattha cittaṃ pasādetvā .... pe .... saggaṃ lokaṃ uppajjanti. Idaṃ kho, Ānanda, atthavasaṃ paṭicca Tathāgata-sāvako thūpâraho.

5. Katamañ-c'-Ānanda, atthavasaṃ paṭicca rājā cakkavattī thūpâraho ?

'Ayaṃ tassa dhammikassa dhammarañño thūpo'-ti, Ānanda, bahujano cittaṃ pasādeti, te tattha cittam pasādetvā .... pe .... saggaṃ lokaṃ uppajjanti. Idaṃ kho, Ānanda, atthavasaṃ paṭicca rājā cakkavattī thūpâraho.

Ime kho, Ānanda, cattāro thūpârahâ-ti.

(g) *Buddha's Admonition to Ānanda*

1. Atha kho āyasmā Ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno aṭṭhāsi : Ahañ-ca vat' amhi sekho sakaraṇīyo, Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ anukampako-ti. Atha kho Bhagavā bhikkhū āmantesi : Kahan-nu kho, bhikkhave, Ānando-ti ?

Eso, bhante, āyasmā Ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno ṭhito : 'Ahañ-ca vat' amhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mamaṃ anukampako'-ti.

2. Atha kho Bhagavā aññataraṃ bhikkhuṃ āmantesi : Ehi tvaṃ, bhikkhu, mama vacanena Ānandaṃ āmantehi : 'Satthā taṃ, āvuso Ānanda, āmantetî'-ti. 'Evaṃ bhante'-ti kho so bhikkhu Bhagavato paṭissutvā yen' āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ etad-avoca : Satthā taṃ, āvuso Ānanda, āmantetî-ti. 'Evaṃ āvuso'-ti kho āyasmā Ānando tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad-avoca :—

Alaṃ Ānanda, mā soci, mā paridevi. Nanu etaṃ, Ānanda, mayā paṭigacc' eva akkhātaṃ : 'Sabbeh' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo' ? Taṃ kut' ettha, Ānanda, labbhā ? Yan-taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjî-ti n' etaṃ ṭhānaṃ vijjati. Dîgharattaṃ kho te, Ānanda, Tathāgato paccupaṭṭhito mettena kāyakammena hitena sukhena advayena appamānena, mettena vacikammena .... pe .... mettena manokammena hitena sukhena advayena appamāneua. Katapuñño 'si tvaṃ, Ānanda. Padhānaṃ anuyuñja, khippaṃ hohisi anāsavo-ti.

3. Atha kho Bhagavā bhikkhū āmantesi : Ye pi te, bhikkhave, ahesuṃ atītaṃ addhānaṃ arahanto sammāsambuddhā, tesam-pi Bhagavantānaṃ eta-paramā yeva upaṭṭhākā ahesuṃ, seyyathā pi mayhaṃ Ānando. Ye pi te, bhikkhave, bhavissanti anāgataṃ addhānaṃ arahanto sammāsambuddhā, tesam-pi Bhagavantānaṃ eta-paramā yeva upaṭṭhākā bhavissanti, seyyathā pi mayhaṃ Ānando. Paṇḍito kho, bhikkhave, Ānando; jānāti :ayaṃ kālo Tathāgataṃ dassanāya upasaṅkamituṃ, ayaṃ kālo bhikkhūnaṃ, ayaṃ kālo bhikkhunînaṃ, ayaṃ kālo upāsakānam, ayaṃ kālo upāsikānaṃ, ayaṃ kālo raññe, rāja-mahāmattānaṃ, ayaṃ kālo titthiyānaṃ, ayaṃ kālo titthiya-sāvakānan-ti.

(*h*) *Subhadda, the Last Convert*

1. Tena kho pana samayena Subhaddo nāma paribbājako Kusinārāyaṃ paṭivasati. Assosi kho Subhaddo paribbājako : Ajj' eva kira rattiyā pacchime yāme samaṇassa Gotamassa parinibbānaṃ bhavissatî-ti.

2. Atha kho Subhaddo paribbājako yena Upavattanaṃ Mallānaṃ sālavanaṃ, yen' āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ etad-avoca :

Sutaṃ me taṃ, bho Ānanda, paribbājakānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ : Kadāci karahaci Tathāgatā loke uppajjanti arahanto sammāsambuddhâ-ti. Ajja ca rattiyā pacchime yāme samaṇassa Gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhā-dhammo uppanno, evaṃ pasanno ahaṃ samaṇe Gotame, pahoti me samaṇo Gotamo tathā dhammaṃ desetuṃ yathā ahaṃ imaṃ kaṅkhā-dhammaṃ pajaheyyaṃ. Svâhaṃ, bho Ānanda, labheyyaṃ samaṇaṃ Gotamaṃ dassanāyâ-ti.

3. Evaṃ vutte, āyasmā Ānando Subhaddaṃ paribbājakaṃ etad-avoca : Alaṃ, āvuso Subhadda, mā Tathāgataṃ viheṭhesi. Kilanto Bhagavâ-ti. Dutiyam-pi .... Tatiyam-pi kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad-avoca : Sutaṃ me taṃ, bho Ānanda, ... pe .... labheyyaṃ samaṇaṃ Gotamaṃ dassanāyâ-ti. Dutiyam-pi .... Tatiyam-pi kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad-avoca : Alaṃ, āvuso .... Kilanto Bhagavâ-ti.

4. Assosi kho Bhagavā āyasmato Ānandassa Subhaddena paribbājakena saddhiṃ imaṃ kathā-sallāpaṃ. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi : Alaṃ, Ānanda, mā Subhaddaṃ vāresi, labhataṃ, Ānanda, Subhaddo Tathāgataṃ dassanāya. Yaṃ kiñci maṃ Subhaddo pucchissati, sabban-taṃ aññā-pekho va pucchissati no vihesā-pekho, yañ-c' assâhaṃ puṭṭho byākarissāmi taṃ khippam-eva ājānissatî-ti. Atha kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad-avoca : Gacch'-āvuso Subhadda, karoti Bhagavā okāsan-ti.

5. Atha kho Subhaddo paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekamantaṃ nisinno kho Subhaddo paribbājako Bhagavantaṃ etad-avoca :

Ye 'me, bho Gotama, samaṇa-brāhmaṇā saṃghino gaṇino gaṇâcariyā ñātā yasassino titthakarā sādhu-sammatā ca bahujanassa, seyyath' îdaṃ Pūraṇo Kassapo, Makkhali Gosālo, Ajito Kesakambalī, Pakudho Kaccāyano, Sañjayo Belaṭṭhiputto, Niganṭho Nātaputto, sabbe te sakāya paṭiññāya abbhaññaṃsu, sabbe va na abbhaññaṃsu, udāhu ekacce abbhaññaṃsu, ekacce na abbhaññaṃsû-ti ?

Alaṃ, Subhadda, tiṭṭhat' etaṃ : 'sabbe te sakāya paṭiññāya .... pe .... ekacce na abbhaññaṃsû'-ti. Dhammaṃ te, Subhadda, desessāmi, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāsissāmî-ti.

6. 'Evaṃ bhante'-ti kho Subhaddo paribbājako Bhagavato paccassosi. Bhagavā etad-avoca :

Yasmiṃ kho, Subhadda, dhamma-vinaye Ariyo Aṭṭhaṅgiko Maggo na upalabbhati, samaṇo pi tattha na upalabbhati, dutiyo pi tattha samaṇo na upalabbhati, tatiyo pi tattha samaṇo na upalabbhati, catuttho pi tattha samaṇo na upalabbhati. Yasmiñ-ca kho, Subhadda, dhamma-vinaye Ariyo Aṭṭhaṅgiko Maggo upalabbhati, samaṇo pi tattha upalabbhati, dutiyo pi tattha samaṇo upalabbhati, tatiyo pi tattha

samaṇo upalabbhati, catuttho pi tattha samaṇo upalabbhati. Imasmiṃ kho, Subhadda, dhamma-vinaye Ariyo Aṭṭhaṅgiko Maggo upalabbhati, idh' eva, Subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo. Suññā parappavādā samaṇehi aññe ; ime ca, Subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assâ-ti.

["Ekûnatiṃso vayasā, Subhadda,
yaṃ pabbajiṃ kiṃkusalânuesī,
vassāni paññāsa-samâdhikāni
yato ahaṃ pabbajito, Subhadda,
Ñāyassa dhammassa padesa-vattī ;
Ito bahiddhā samaṇo pi n' atthi."]

7. Evaṃ vutte, Subhaddo paribbājako Bhagavantaṃ etad-avoca : Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telappajjotaṃ dhāreyya : 'cakkhumanto rūpaṃ dakkhintî'-ti, evam-eva Bhagavatā aneka-pariyāyena dhammo pakāsito. Esâhaṃ, bhante, Bhagavantaṃ saraṇaṃ gacchāmi dhammañ-ca bhikkhu-saṃghañ-ca. Labheyyâhaṃ Bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan-ti.

8. Yo kho, Subhadda, añña-titthiya-pubbo imasmiṃ dhamma-vinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddha-cittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Api ca m' ettha puggala-vemattatā viditâ-ti.

Sace, bhante, añña-titthiya-pubbā imasmiṃ dhamma-vinaye ākaṅkhantā pabbajjaṃ, ākaṅkhantā upasampadaṃ, cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddha-cittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddha-cittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyâ-ti.

9. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi : Tena h'-Ānanda, Subhaddaṃ pabbājethâ-ti. 'Evaṃ bhante'-ti kho āyasmā Ānando Bhagavato paccassosi. Alattha kho Subhaddo paribbājako Bhagavato santike pabbajjaṃ, alattha upasampadaṃ. .... So Bhagavato pacchimo sakkhi-sāvako ahosi.

(i) *Last Words of Buddha*

1. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

Siyā kho pan'-Ānanda, tumhākaṃ evaṃ assa : 'atīta-satthukaṃ pāvacanaṃ, n' atthi no Satthâ'-ti. Na kho pan' etaṃ, Ānanda, evaṃ daṭṭhabbaṃ. Yo vo, Ānanda, mayā Dhammo ca Vinayo ca desito paññatto, so vo mam' accayena Satthā.

Yathā kho pan'-Ānanda, etarahi bhikkhū aññam-aññaṃ 'āvuso'-vādena samudācaranti, na vo mam' accayena evaṃ samudācaritabbaṃ. Theratarena, Ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā 'āvuso'-vādena vā samudācaritabbo, navakatarena bhikkhunā therataro bhikkhu 'bhante'-ti vā 'āyasmā'-ti vā samudācaritabbo.

Ākaṅkhamāno, Ānanda, saṃgho mam' accayena khuddânukhuddakāni sikkhāpadāni samūhantu.

Channassa, Ānanda, bhikkhuno mam' accayena brahma-daṇḍo kātabbo-ti.

2. Katamo pana, bhante, bramha-daṇḍo-ti ?

Channo, Ānanda, bhikkhu yaṃ iccheyya taṃ vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo na anusāsitabbo-ti.

3. Atha kho Bhagavā bhikkhū āmantesi :

Siyā kho pana, bhikkhave, eka-bhikkhussa pi kaṅkhā vā vimati vā Buddhe vā Dhamme vā Saṃghe vā Magge vā Paṭipadāya vā, pucchatha bhikkhave. Mā pacchā vippaṭisārino ahuvattha : 'sammukhī-bhūto no Satthā ahosi, na mayaṃ sakkhimha Bhagavantaṃ sammukhā paṭipucchitun'-ti.

Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

Dutiyam-pi .... pe .... Tatiyam-pi kho Bhagavā bhikkhū āmantesi : Siyā kho pana, bhikkhave, eka-bhikkhussa .... pe .... paṭipucchitun-ti. Tatiyam-pi kho te bhikkhū tuṇhī ahesuṃ.

4. Atha kho Bhagavā bhikkhū āmantesi :

Siyā kho pana, bhikkhave, Satthu-gāravena pi na puccheyyātha, sahāyako pi, bhikkhave, sahāyakassa ārocetû-ti. Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

5. Atha kho āyasmā Ānando Bhagavantaṃ etad-avoca :

Acchariyaṃ bhante, abbhutaṃ bhante. Evaṃ pasanno ahaṃ bhante : Imasmiṃ bhikkhu-saṃghe n' atthi eka-bhikkhussa pi kaṅkhā vā vimati vā Buddhe vā Dhamme vā Saṃghe vā Magge vā Paṭipadāya vâ-ti.

Pasādā kho tvaṃ, Ānanda, vadesi. Ñāṇam-eva h' ettha, Ānanda, Tathāgatassa : N'atthi imasmiṃ bhikkhu-saṃghe eka-bhikkhussa pi kaṅkhā vā .... pe .... Paṭipadāya vā. Imesaṃ hi, Ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu, so sotāpanno avinipāta-dhammo niyato sambodhiparāyano-ti.

6. Atha kho Bhagavā bhikkhū āmantesi :

Handa dāni, bhikkhave, āmantayāmi vo : Vayadhammā saṃkhārā, appamādena sampādethâ-ti.

Ayaṃ Tathāgatassa pacchimā vācā.

7. Atha kho Bhagavā paṭhamajjhānaṃ .... dutiyajjhānaṃ .... tatiyajjhānaṃ .... catutthajjhānaṃ .... ākāsânañcâyatanaṃ .... viññāṇânañcâyatanaṃ .... ākiñcaññâyatanaṃ ....n'evasaññā-nâsaññâyatanaṃ .... saññā-vedayita-nirodhaṃ samāpajji. .... Atha kho Bhagavā saññā-vedayita-nirodha-samāpattiyā vuṭṭhahitvā n'evasaññā-nâsaññâyatanaṃ .... ākiñcaññâyatanaṃ .... viññāṇânañcâyatanaṃ .... ākāsânañcâyatanaṃ .... catutthajjhānaṃ .... tatiyajjhānaṃ .... dutiyajjhānaṃ .... paṭhamajjhānaṃ samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyajjhānaṃ .... tatiyajjhānaṃ .... catutthajjhānaṃ samāpajji. Catutthajjhānā vuṭṭhahitvā samanantarā Bhagavā parinibbāyi.

8. Parinibbute Bhagavati, saha parinibbānā mahā bhūmicālo ahosi bhiṃsanako lomahaṃso, deva-dundubhiyo ca phaliṃsu.

(j) *Profanity of Subhadda, the dotard monk*

1. Tena kho pana samayena āyasmā Mahākassapo Pāvāya Kusi-nāraṃ addhāna-magga-paṭipanno hoti mahatā bhikkhu-saṃghena saddhiṃ pañcamattehi bhikkhu-satehi. Atha kho āyasmā Mahā-kassapo maggā okkamma aññatarasmiṃ rukkhamūle nisīdi. Tena kho pana samayena aññataro ājīvako Kusinārāya mandārava-pupphaṃ gahetvā Pāvaṃ addhāna-magga-paṭipanno hoti.

2. Addasā kho āyasmā Mahākassapo taṃ ājīvakaṃ dūrato 'va āgacchantaṃ, disvā taṃ ājīvakaṃ etad-avoca : Ap'-āvuso, amhākaṃ Satthāraṃ jānāsî-ti ? —Āma āvuso, jānāmi. Ajja sattāha-parinibbuto samaṇo Gotamo. Tato me idaṃ mandārava-pupphaṃ gahitan-ti.

3. Tattha ye te bhikkhū avītarāgā, app' ekacce bāhā paggayha kandanti, chinna-papātaṃ papatanti, āvaṭṭanti vivaṭṭanti : Atikhippaṃ Bhagavā parinibbuto, atikhippaṃ Sugato parinibbuto, atikhippaṃ

Cakkhuṃ loke antarahitan-ti. Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti : 'Aniccā saṃkhārā. Taṃ kut' ettha labbhâ'-ti ?

4. Tena kho pana samayena Subhaddo nāma vuddha-pabbajito tassaṃ parisāyaṃ nisinno hoti. Atha kho Subhaddo vuddha-pabbajito te bhikkhū etad-avoca : Alaṃ āvuso, mā socittha, mā paridevittha. Sumuttā mayaṃ tena Mahā-samaṇena. Upaddutā ca homa : 'Idaṃ vo kappati, idaṃ vo na kappatî'-ti. Idāni pana mayaṃ yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma taṃ na karissāmâ-ti.

5. Atha kho āyasmā Mahākassapo bhikkhū āmantesi : Alaṃ āvuso, mā socittha, mā paridevittha. Nanu etaṃ, āvuso, Bhagavatā paṭigacc' eva akkhātaṃ : 'Sabbeh' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo' ? Taṃ kut' ettha, āvuso, labbhā ? Yan-taṃ jātaṃ bhūtaṃ saṃkhataṃ palokadhammaṃ, tam vata mā palujjî-ti n' etaṃ ṭhānaṃ vijjatî-ti.

(*k*) *Distribution of Buddha's Relics*

1. Atha kho āyasmā Mahākassapo yena Kusinārā-Makuṭabandhanaṃ Mallānaṃ cetiyaṃ, yena Bhagavato citako ten' upasaṅkami, upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā, pādato vivaritvā, Bhagavato pāde sirasā vandi. Tāni pi kho pañca-bhikkhusatāni ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā Bhagavato pāde sirasā vandiṃsu. Vandite ca pan' āyasmatā Mahākassapena tehi ca pañcahi bhikkhusatehi, sayam-eva Bhagavato citako pajjali. Jhāyamānassa pana Bhagavato sarīrassa yaṃ ahosi chavî-ti vā camman-ti vā maṃsan-ti vā nahārû-ti vā lasikâ-ti vā, tassa n' eva chārikā paññāyittha na masi, sarirān' eva avasissiṃsu. Daḍḍhe kho pana Bhagavato sarīre, antalikkhā udakadhārā pātubhavitvā Bhagavato citakaṃ nibbāpesi. Kosinārakā pi Mallā sabbagandhodakena Bhagavato citakaṃ nibbāpesuṃ.

2. Atha kho Kosinārakā Mallā Bhagavato sarīrāni sattāhaṃ santhâgāre sattipañjaraṃ karitvā dhanuppākāraṃ parikkhipitvā naccehi gītehi mālehi gandhehi sakkariṃsu parikariṃsu mānesuṃ pūjesuṃ.

3. Assosi kho rājā Māgadho Ajātasattu Vedehiputto : Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho rājā Māgadho Ajātasattu Vedehiputto Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesi : Bhagavā pi

khattiyo, aham-pi khattiyo. Aham-pi arahāmi Bhagavato sarīrānaṃ bhāgaṃ, aham-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmî-ti.

4. Assosuṃ kho Vesālikā Licchavī : Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho Vesālikā Licchavī Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : Bhagavā pi khattiyo, mayam-pi khattiyā. Mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmâ-ti.

5. Assosuṃ kho Kāpilavatthavā Sakyā : Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho Kāpilavatthavā Sakyā Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : Bhagavā amhākaṃ ñātiseṭṭho. Mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmâ-ti.

6. Assosuṃ kho Allakappakā Bulayo : Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho Allakappakā Bulayo Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : Bhagavā pi khattiyo, mayam-pi khattiyā. Mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmâ-ti.

7. Assosuṃ kho Rāmagāmakā Koliyā . Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho Rāmagāmakā Koliyā Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : Bhagavā pi khattiyo, mayam-pi khattiyā. Mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmâ-ti.

8. Assosi kho Veṭhadīpako brāhmaṇo : Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho Veṭhadīpako brāhmaṇo Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesi : Bhagavā hi khattiyo, aham-asmi brāhmaṇo. Aham-pi arahāmi Bhagavato sarīrānaṃ bhāgaṃ, aham-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmî-ti.

9. Assosuṃ kho Pāveyyakā Mallā : Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho Pāveyyakā Mallā Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : Bhagavā pi khattiyo, mayam-pi khattiyā, mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmâ-ti.

10. Evaṃ vutte, Kosinārakā Mallā te saṃghe gaṇe etad-avocuṃ : Bhagavā amhākaṃ gāmakkhette parinibbuto. Na mayaṃ dassāma Bhagavato sarīrānaṃ bhāgan-ti.

11. Evaṃ vutte, Doṇo brāhmaṇo te saṃghe gaṇe etad-avoca :

Suṇantu bhonto mama ekavākyaṃ :
amhākaṃ Buddho ahu khantivādo ;
na hi sādhu yaṃ uttamapuggalassa
sarīrabhaṅge siyā sampahāro.
Sabbe 'va bhonto sahitā samaggā
sammodamānā karom' aṭṭha bhāge ;
vitthārikā hontu disāsu thūpā,
bahujjano cakkhumato pasanno-ti.

—Tena hi, brāhmaṇa, tvaṃ yeva Bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajāhî-ti.

'Evaṃ bho'-ti kho Doṇo brāhmaṇo tesaṃ saṃghānaṃ gaṇānaṃ paṭissutvā Bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajitvā te saṃghe gaṇe etad-avoca : Imaṃ me bhonto kumbhaṃ dadantu, aham-pi kumbhassa thūpañ-ca mahañ-ca karissāmî-ti.

Adaṃsu kho te Doṇassa brāhmaṇassa kumbhaṃ.

12. Assosuṃ kho Pipphalivaniyā Moriyā : Bhagavā kira Kusinārāyaṃ parinibbuto-ti. Atha kho Pipphalivaniyā Moriyā Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : Bhagavā pi khattiyo, mayam-pi khattiyā. Mayam-pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam-pi Bhagavato sarīrānaṃ thūpañ-ca mahañ-ca karissāmâ-ti.

—N'atthi Bhagavato sarīrānaṃ bhāgo, vibhattāni Bhagavato sarīrāni, ito aṅgāraṃ harathâ-ti.

Te tato aṅgāraṃ hariṃsu.

38. Gopaka-Moggallāna-Sutta

(Abridged)

[Majjhima-Nikāya]

1. Evam-me sutaṃ. Ekaṃ samayaṃ Ānando Rājagahe viharati Veḷuvane Kalandakanivāpe, aciraparinibbute Bhagavati. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Rājagahaṃ paṭisaṃkhārāpeti raññō Pajjotassa āsaṃkamāno. Atha kho āyasmā Ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvisi. Atha kho āyasmato Ānandassa etad-ahosi : 'Atippago

kho tāva Rājagahaṃ piṇḍāya carituṃ ; yan-nūn'âhaṃ yena Gopaka-Moggallānassa brāhmaṇassa kammanto, yena Gopaka-Moggallāno brāhmaṇo ten' upasaṅkameyyan'-ti. Atha kho āyasmā Ānando yena Gopaka-Moggallānassa brāhmaṇassa kammanto, yena Gopaka-Moggallāno brāhmaṇo ten' upasaṅkami.

2. Addasā kho Gopaka-Moggallāno brāhmaṇo āyasmantaṃ Ānandaṃ dūrato va āgacchantaṃ, disvā āyasmantaṃ Ānandaṃ etad-avoca : Etu kho bhavaṃ Ānando, svāgataṃ bhoto Ānandassa, cirassaṃ kho bhavaṃ Ānando imaṃ pariyāyaṃ akāsi, yad-idaṃ idh' āgamanāya. Nisīdatu bhavaṃ Ānando, idaṃ āsanaṃ paññattan-ti. Nisīdi kho āyasmā Ānando paññatte āsane, Gopaka-Moggallāno pi kho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Gopaka-Moggallāno brāhmaṇo āyasmantaṃ Ānandaṃ etad-avoca :

Atthi kho, Ānanda, eka-bhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato, yehi dhammehi samannāgato so bhavaṃ Gotamo ahosi arahaṃ sammāsambuddho-ti ?

N' atthi kho, brāhmaṇa, eka-bhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato, yehi dhammehi samannāgato so Bhagavā ahosi arahaṃ sammāsambuddho. So pi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjānetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggânugā ca pana etarahi sāvakā viharanti pacchā samannāgatâ-ti.

3. Ayañ-ca hi idaṃ āyasmato Ānandassa Gopaka-Moggallānena brāhmaṇena saddhiṃ antarākathā vippakatā hoti. Atha Vassakāro brāhmaṇo Magadha-mahāmatto Rājagahe kammante anusaññāyamāno yena Gopaka-Moggallānassa brāhmaṇassa kammanto, yena āyasmā Ānando, ten' upasaṅkami, upasaṅkamitvā āyasmatā Ānandena saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Vassakāro brāhmaṇo Magadha-mahāmatto āyasmantaṃ Ānandaṃ etad-avoca :

Kāya nu 'ttha, Ānanda, etarahi kathāya sannisinnâ-ti ? Kā ca pana vo antarākathā vippakatâ-ti ?

Idha maṃ, brāhmaṇa, Gopaka-Moggallāno brāhmaṇo idam-āha : 'Atthi nu kho, bho Ānanda, eka-bhikkhu pi tehi dhammehi .... pe .... sammāsambuddho'-ti ? Evaṃ vutte, ahaṃ .... etad-avocaṃ : 'N' atthi

kho, brāhmaṇa, eka-bhikkhu pi tehi dhammehi .... pe .... etarahi sāvakā viharanti pacchā samannāgatâ'-ti. —Ayaṃ kho no, brāhmaṇa, Gopaka-Moggallānena brāhmaṇena saddhiṃ antarākathā vippakatā. Atha tvaṃ anuppatto-ti.

4. Atthi nu kho, bho Ānanda, eka-bhikkhu pi tena bhotā Gotamena ṭhapito : 'Ayaṃ vo mam' accayena paṭisaraṇaṃ bhavissatî'-ti, yaṃ tumhe etarahi paṭidhāveyyāthâ-ti ?

N' atthi kho, brahmaṇa, eka-bhikkhu pi tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito : 'Ayaṃ vo .... pe .... paṭisaraṇaṃ bhavissatî'-ti, yaṃ mayaṃ etarahi paṭidhāveyyāmâ-ti.

Atthi pana kho, bho Ānanda, eka-bhikkhu pi saṃghena sammato sambahulehi therehi bhikkhūhi ṭhapito : 'Ayaṃ no Bhagavato accayena paṭisaraṇaṃ bhavissatî'-ti, yaṃ tumhe etarahi paṭidhāveyyāthâ-ti ?

N' atthi kho, brāhmaṇa, eka-bhikkhu pi saṃghena .... pe .... ṭhapito : 'Ayaṃ no .... pe .... paṭisaraṇaṃ bhavissatî'-ti, yaṃ mayaṃ etarahi paṭidhāveyyāmâ-ti.

Evaṃ appaṭisaraṇe ca pana, bho Ānanda, ko hetu sāmaggiyâ-ti ?

Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā ; sappaṭisaraṇā mayaṃ, brāhmaṇa, dhammapaṭisaraṇâ-ti.

Imassa pana, bho Ānanda, bhāsitassa kathaṃ attho daṭṭhabbo-ti ?

5. Atthi kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena bhikkhūnaṃ sikkhāpadaṃ paññattaṃ pātimokkhaṃ uddiṭṭhaṃ. Te mayaṃ tadah'uposathe yāvatikā ekaṃ gāmakkhettaṃ upanissāya viharāma, te sabbe ekajjhaṃ sannipatāma, sannipatitvā yassa taṃ vattati, taṃ ajjhesāma. Tasmiñ-ce bhaññamāne hoti bhikkhussa āpatti hoti vītikkamo, taṃ mayaṃ yathādhammaṃ yathāsatthaṃ kāremâ-ti. Na kira no bhavanto kārenti ; dhammo no kāreti-ti.

6. Atthi nu kho, bho Ānanda, eka-bhikkhu pi yaṃ tumhe etarahi sakkarotha garukarotha mānetha pūjetha, sakkatvā garukatvā upanissāya viharathâ-ti ?

Atthi kho, brāhmaṇa, eka-bhikkhu pi yaṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmâ-ti.

'Atthi nu kho, bho Ānanda, eka-bhikkhu pi tena bhotā Gotamena ṭhapito .... pe ...., yaṃ tumhe etarahi paṭidhāveyyāthâ-ti'

iti puṭṭho samāno, 'N' atthi kho, brāhmaṇa, eka-bhikkhu pi tena Bhagavatā .... pe .... ṭhapito .... pe ...., yaṃ mayaṃ etarahi paṭidhāveyyāmâ'-ti vadesi. 'Atthi pana kho, bho Ānanda, eka-bhikkhu pi saṃghena sammato sambahulehi therehi ṭhapito .... pe ...., yaṃ tumhe etarahi paṭidhāveyyāthâ-ti' iti puṭṭho samāno, 'N'atthi kho, brāhmaṇa, eka-bhikkhu pi saṃghena sammato sambahulehi therehi ṭhapito .... pe ...., yaṃ mayaṃ etarahi paṭidhāveyyāmâ'-ti vadesi. 'Atthi nu kho, bho Ānanda, eka-bhikkhu pi yaṃ tumhe etarahi sakkarotha .... pe .... viharathâ-ti' iti puṭṭho samāno, 'Atthi kho, brāhmaṇa, eka-bhikkhu pi yaṃ mayaṃ etarahi sakkaroma .... pe .... viharāmâ'-ti vadesi. Imassa pana, bho Ānanda, bhāsitassa kathaṃ attho daṭṭhabbo-ti ?

7. Atthi kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena *dasa pasādaniyā dhammā* akkhātā. Yasmiṃ no ime dhammā saṃvijjanti, taṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāma.

Katame dasa ?

Idha, brāhmaṇa, bhikkhu sīlavā hoti pātimokkha-saṃvara-saṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

Bahussuto hoti sutadharo sutasannicayo : ye te dhammā ādi-kalyāṇā majjhimakalyāṇā pariyosānakalyāṇā sâtthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpā 'ssa dhammā bahussutā honti dhatā vacasā paricitā manasânupekkhitā diṭṭhiyā suppaṭividdhā.

Santuṭṭho hoti cīvara-piṇḍapāta-senâsana-gilānapaccaya-bhesajja-parikkhārehi.

Catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhamma-sukha-vihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

Anekavihitaṃ iddhividhaṃ paccanubhoti : eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujja-nimmujjaṃ karoti seyyathā pi udake, udake pi abhijjamāno gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena caṅkamati seyyathā pi pakkhī sakuṇo, ime pi candima-suriye evaṃ mahiddhike evaṃ mahânubhāve pāṇinā parimasati parimajjati, yāva brahmalokā pi kāyena vasaṃ vatteti.

Dibbāya sotadhātuyā visuddhāya atikkanta-mānusikāya ubho sadde suṇāti, dibbe ca mānuse ca, ye dūre santike ca.

Parasattānaṃ parapuggalānaṃ cetasā cetopariccа pajānāti, — sarāgaṃ vā cittaṃ : 'sarāgaṃ cittan'-ti pajānāti, vītarāgaṃ vā cittaṃ : 'vītarāgaṃ cittan'-ti pajānāti ; sadosaṃ vā cittaṃ : 'sadosaṃ cittan'-ti pajānāti, vītadosaṃ vā cittaṃ : 'vītadosaṃ cittan'-ti pajānāti ; samohaṃ vā cittaṃ : 'samohaṃ cittan'-ti pajānāti, vītamohaṃ vā cittaṃ : vītamohaṃ cittan'-ti pajānāti ; saṃkhittaṃ vā cittaṃ : 'saṃkhittaṃ cittan'-ti pajānāti, vikkhittaṃ vā cittaṃ : 'vikkhittaṃ cittan'-ti pajānāti ; mahaggataṃ vā cittaṃ : 'mahaggataṃ cittan'-ti pajānāti, amahaggataṃ vā cittaṃ : 'amahaggataṃ cittan'-ti pajānāti ; sa-uttaraṃ vā cittam : 'sa-uttaraṃ cittan'-ti pajānāti, anuttaraṃ vā cittaṃ : 'anuttaraṃ cittan'-ti pajānāti ; samāhitaṃ vā cittaṃ : 'samāhitaṃ cittan'-ti pajānāti, asamāhitaṃ vā cittaṃ : 'asamāhitaṃ cittan'-ti pajānāti ; vimuttaṃ vā cittaṃ : 'vimuttaṃ cittan'-ti pajānāti, avimuttaṃ vā cittaṃ : 'avimuttaṃ cittan'-ti pajānāti.

Anekavihitaṃ pubbenivāsaṃ anussarati, seyyath' īdaṃ : ekam-pi jātiṃ, dve pi jātiyo, ... pe ...., anekavihitaṃ pubbenivāsaṃ anussarati.

Dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavamāne upapajjamāne, hīne paṇīte, suvaṇṇe dubbaṇṇe, sugate duggate, yathākammûpage satte pajānāti.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

Ime kho, brāhmaṇa, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena *dasa pasādaniyā dhammā* akkhātā. Yasmiṃ no ime dhammā saṃvijjanti, taṃ mayaṃ etarahi sakkaroma garukaroma mānema pūjema, sakkatvā garukatvā upanissāya viharāmâ-ti.

8. Evaṃ vutte, Vassakāro brāhmaṇo Magadha-mahāmatto Upanandaṃ senāpatiṃ āmantesi : Taṃ kiṃ maññasi ? Evaṃ, senāpati, yad' ime bhonto sakkātabbaṃ sakkaronti garukātabbaṃ garukaronti mānetabbaṃ mānenti pūjetabbaṃ pūjentî-ti, taggh' ime bhonto sakkātabbaṃ sakkaronti garukātabbaṃ garukaronti mānetabbaṃ mānenti pūjetabbaṃ pūjenti. Imañ-ca hi te bhonto na sakkareyyuṃ na garukareyyuṃ na māneyyuṃ na pūjeyyuṃ, atha kiñcarahi te bhonto sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garukatvā upanissāya vihareyyun-ti ?

9. Atha kho Vassakāro brāhmaṇo Magadha-mahāmatto āyasmantaṃ Ānandaṃ etad-avoca : Kahaṃ pana bhavaṃ Ānando etarahi viharatî-ti ?

Veḷuvane kho ahaṃ, brāhmaṇa, etarahi viharāmî-ti.

Kacci, bho Ānanda, Veḷuvanaṃ ramaṇîyañ-c'eva appasaddañ-ca appanigghosañ-ca vijanavātaṃ manussa-rāhaseyyakaṃ paṭisallāna-sāruppan-ti ?

Taggha, brāhmaṇa, Veḷuvanaṃ ramaṇîyañ-c'eva .... pe .... paṭisallāna-sāruppaṃ, yathā taṃ tumhādisehi rakkhehi gopakehî-ti.

Taggha, bho Ānanda, Veḷuvanaṃ ramaṇîyañ-c'eva .... pe .... paṭisallāna-sāruppaṃ, yathā taṃ bhavantehi jhāyîbhi jhānasîlîbhi. Jhāyino c'eva bhavanto jhānasîlino ca.

10. Ekaṃ idâhaṃ, bho Ānanda, samayaṃ so bhavaṃ Gotamo Vesāliyaṃ viharati Mahāvane Kūṭâgārasālāyaṃ. Atha kho ahaṃ, bho Ānanda, yena Mahāvanaṃ Kūṭâgārasālā, yena so bhavaṃ Gotamo ten' upasaṅkamiṃ. Tatra ca so bhavaṃ Gotamo anekapariyāyena jhānakathaṃ kathesi. Jhāyî c' eva so bhavaṃ Gotamo ahosi jhānasîlî ca ; sabbañ-ca pana so bhavaṃ Gotamo jhānaṃ vaṇṇesî-ti.

11. Na kho, brāhmaṇa, so Bhagavā sabbaṃ jhānaṃ vaṇṇesi.

Kathaṃrūpañ-ca, brāhmaṇa, so Bhagavā jhānaṃ na vaṇṇesi ?

Idha, brāhmaṇa, ekacco kāmarāga-pariyuṭṭhitena cetasā viharati kāmarāga-paretena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na-ppajānāti ; so kāmarāgaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Byāpāda-pariyuṭṭhitena cetasā .... pe .... Thîna-middha-pariyuṭṭhitena cetasā .... pe .... Uddhacca-kukkucca-pariyuṭṭhitena cetasā .... pe .... Vicikicchā-pariyuṭṭhitena cetasā viharati vicikicchā-paretena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na-ppajānāti ; so vicikicchaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati. Evarūpaṃ kho, brāhmaṇa, so Bhagavā jhānaṃ na vaṇṇesi.

Kathaṃrūpañ-ca, brāhmaṇa, so Bhagavā jhānaṃ vaṇṇesi ?

Idha, brāhmaṇa, bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi sa-vitakkaṃ sa-vicāraṃ vivekajaṃ pītisukhaṃ paṭhama-jjhānaṃ upasampajja viharati ; vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiya-jjhānaṃ upasampajja viharati ; pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ-ca kāyena

paṭisaṃvedeti, yan-taṃ ariyā ācikkhanti : 'upekhako satimā sukha-vihārî'-ti tatiya-jjhānaṃ upasampajja viharati ; sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa-domanassānaṃ atthagamā adukkham-asukhaṃ upekhā-sati-pārisuddhiṃ catuttha-jjhānaṃ upasampajja viharati. Evarūpaṃ kho, brāhmaṇa, so Bhagavā jhānaṃ vaṇṇesî-ti.

Gārayhaṃ kira, bho Ānanda, bhavaṃ Gotamo jhānaṃ garahi, pāsaṃsaṃ pasaṃsi. Handa ca dāni mayaṃ, bho Ānanda, gacchāma. Bahukiccā mayaṃ bahukaraṇīyâ-ti.

Yassa dāni tvaṃ, brāhmaṇa, kālaṃ maññasî-ti.

Atha kho Vassakāro brāhmaṇo Magadha-mahāmatto āyasmato Ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāy' āsanā pakkāmi.

12. Atha kho Gopaka-Moggallāno brāhmaṇo, acirapakkante Vassakāre brāhmaṇe Magadha-mahāmatte, āyasmantaṃ Ānandaṃ etad-avoca : Yan-no mayaṃ bhavantaṃ Ānandaṃ apucchimha, tan-no bhavaṃ Ānando na byākāsî-ti.

Api nu te, brāhmaṇa, avocumha : N' atthi kho, brāhmaṇa, eka-bhikkhu pi tehi dhammehi sabbena sabbaṃ sabbathā sabbaṃ samannāgato yehi dhammehi samannāgato so Bhagavā ahosi arahaṃ sammāsambuddho ? So hi, brāhmaṇa, Bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjānetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido. Maggânugā ca pana etarahi sāvakā viharanti pacchā samannāgatâ-ti.

II

MILINDA-PAÑHA

1. City of Sāgala

Atthi Yonakānaṃ nānāpuṭabhedanaṃ Sāgalan-nāma nagaraṃ nadī-pabbata-sobhitaṃ ramaṇīya-bhūmi-ppadesabhāgaṃ ārām'uyyāno-pavana-taḷāka-pokkharaṇī-sampannaṃ nadī-pabbata-vana-rāmaṇeyyakaṃ sutavantanimmitaṃ nihata-paccatthika-paccāmittaṃ anupapīḷitaṃ vividha-vicitra-daḷha-m-aṭṭāla-koṭṭakaṃ varapavara-gopura-toraṇaṃ gambhīra-parikhā-paṇḍara-pākāra-parikkhittantepuraṃ suvibhatta-vīthi-caccara-catukka-siṅghāṭakaṃ suppasāritânekavidha-varabhaṇḍa-paripūritantarâpaṇaṃ vividha-dānaggasata-samupasobhitaṃ Himagiri-sikharasaṅkāsa-varabhavana-satasahassa-patimaṇḍitaṃ gajahaya-ratha-patti-samākulaṃ abhirūpa-naranārigaṇânucaritaṃ ākiṇṇa-janamanussaṃ puthu-khattiya-brāhmaṇa-vessa-suddaṃ vividhasamaṇa-brāhmaṇa-sabhājana-saṅghaṭitaṃ bahuvidha-vijjāvanta-naravīra-nisevitaṃ Kāsika-Koṭumbarakâdi-nānāvidha-vatthâpaṇa-sampannaṃ suppasārita-rucira-bahuvidha-pupphagandhâpaṇa-gandha-gandhitaṃ āsiṃsaniya-bahuratana-paripūritaṃ disāmukha-suppasāritâpaṇa-siṅgāravāṇijagaṇânucaritaṃ kahāpaṇa-rajata-suvaṇṇa-kaṃsa-patthara-paripūraṃ pajjotamāna-nidhiniketaṃ pahūta-dhanadhaññha-vittûpakaraṇaṃ paripuṇṇa-kosakoṭṭhâgāraṃ bahu-annapānaṃ bahuvidha-khajja-bhojja-leyya-peyya-sāyaniyaṃ Uttarakurusaṅkāsaṃ sampannasassaṃ Āḷakamandā viya devapuraṃ.

2. Pre-natal Merits of Milinda and Nāgasena

Atīte kira Kassapassa Bhagavato sāsane vattamāne Gaṅgāya samīpe ekasmiṃ āvāse mahābhikkhusaṅgho paṭivasati. Tattha vattasīlasampannā bhikkhū pāto va uṭṭhāya yaṭṭhisammuñjaniyo ādāya Buddhaguṇe āvajjentā aṅganaṃ sammajjitvā kacavaraṃ byūhaṃ karonti. Ath' eko bhikkhu ekaṃ sāmaṇeraṃ: "Ehi sāmaṇera, imaṃ kacavaraṃ chaḍḍehî"-ti āha. So asuṇanto viya

gacchati. So dutiyam-pi tatiyam-pi āmantiyamāno asuṇanto viya gacchat' eva. Tato so bhikkhu "dubbaco ayaṃ sāmanero"-ti kuddho sammuñjani-daṇḍena pahāram-adāsi. Tato so rodanto bhayena kacavaraṃ chaḍḍento "iminā 'haṃ kacavarachaḍḍana-puññakammena yāvâhaṃ nibbānaṃ pāpuṇāmi etth' antare nibbatta-nibbatta-ṭṭhāne majjhantikasuriyo viya mahesakkho mahātejo bhaveyyan"-ti paṭhama-patthanaṃ paṭṭhapesi. Kacavaraṃ chaḍḍetvā nahānatthāya Gaṅgātitthaṃ gato Gaṅgāya ūmivegaṃ gaggarāyamānaṃ disvā "yāvâhaṃ nibbānaṃ pāpuṇāmi etth' antare nibbatta-nibbatta-ṭṭhāne ayaṃ ūmivego viya ṭhāṇuppattika-paṭibhāno bhaveyyaṃ akkhaya-paṭibhāno"-ti dutiyam-pi patthanaṃ paṭṭhapesi. So pi bhikkhu sammuñjani-sālāya sammuñjaniṃ ṭhapetvā nahānatthāya Gaṅgātitthaṃ gacchanto sāmaṇerassa patthanaṃ sutvā, "esa mayā payojito pi tāva evaṃ pattheti, mayhaṃ kiṃ na samijjhissati"-ti cintetvā, "yāvâhaṃ nibbānaṃ pāpuṇāmi etth' antare nibbatta-nibbatta-ṭṭhāne ayaṃ Gaṅgā-ūmivego viya akkhaya-paṭibhāno bhaveyyaṃ, iminā pucchita-pucchitaṃ sabbaṃ paṅha-paṭibhānaṃ vijaṭetuṃ nibbeṭhetuṃ samattho bhaveyyan"-ti patthanaṃ paṭṭhapesi. Te ubho pi devesu ca manussesu ca saṃsarantā ekaṃ Buddhantaraṃ khepesuṃ.

3. Milinda's Thirst for Knowledge

Tesu sāmaṇero Jambudīpe Sāgalanagare Milindo nāma rājā ahosi, paṇḍito byatto medhāvī paṭibalo, atītânāgata-paccuppannānaṃ samantayogavidhānakiriyānaṃ karaṇakāle nisammakārī hoti : bahūni c' assa satthāni uggahitāni honti, seyyath' îdaṃ : suti sammuti saṅkhyā yogā nīti visesikā gaṇikā gandhabbā tikicchā cātubbedā purāṇā itihāsā jotisā māyā hetu mantanā yuddhā chandasā muddā, vacanena ekûnavīsati ; vādī durāsado duppasaho, puthu-titthakarānaṃ aggaṃ akkhāyati ; sakala-Jambudīpe Milindena raññā samo koci nâhosi, yad-idaṃ thāmena javena sūriyena paññāya, aḍḍho mahaddhano mahābhogo ananta-balavāhano.

Ath' ekadivasaṃ Milindo rājā ananta-balavāhanaṃ caturaṅginiṃ balagga-senābyūhaṃ dassanakamyatāya nagarā nikkhamitvā bahinagare

senāgaṇanaṃ kāretvā so rājā bhassa-ppavādako lokâyata-vitaṇḍa-janasallāpa-ppavatta-kotūhalo suriyaṃ oloketvā amacce āmantesi: "Bahu tāva divasâvaseso, kiṃ karissāma idān' eva nagaraṃ pavisitvā? Atthi koci paṇḍito samaṇo vā brāhmaṇo vā saṅghī gaṇī gaṇâcariyo, api arahantaṃ sammāsambuddhaṃ paṭijānamāno, yo mayā saddhiṃ sallapituṃ sakkoti kaṅkhaṃ paṭivinetun"-ti? .... Amaccā tuṇhībhūtā rañño mukhaṃ olokayamānā aṭṭhaṃsu.

Tena kho pana samayena Sāgalanagaraṃ dvādasa-vassāni suññaṃ ahosi samaṇa-brāhmaṇa-gahapati-paṇḍitehi; yattha samaṇa-brāhmaṇa-gahapati-paṇḍitā paṭivasantî-ti suṇāti, tattha gantvā rājā te pañhaṃ pucchati; te sabbe pi pañha-vissajjanena rājānaṃ ārādhetuṃ asakkontā yena vā tena vā pakkamanti; ye aññaṃ disaṃ na pakkamanti, te sabbe tuṇhībhūtā acchanti. Bhikkhū pana yebhuyyena Himavantam-eva gacchanti.

4. Nāgasena's Birth and Education

Tena kho pana samayena koṭisatā arahanto Himavante pabbate Rakkhitatale paṭivasanti. Atha kho āyasmā Assagutto dibbāya sotadhātuyā Milindassa raññο vacanaṃ sutvā Yugandhara-matthake bhikkhusaṅghaṃ sannipātetvā bhikkhū pucchi: "Atth'-āvuso, koci bhikkhu paṭibalo Milindena raññā saddhiṃ sallapituṃ kaṅkhaṃ paṭivinetun"-ti? Evaṃ vutte, koṭisatā arahanto tuṇhī ahesuṃ. Dutiyam-pi kho tatiyam-pi kho puṭṭhā tuṇhī ahesuṃ. Atha kho āyasmā Assagutto bhikkhusaṅghaṃ etad-avoca: "Atth'-āvuso, Tāvatiṃsabhavane Vejayantassa pācīnato Ketumatī nāma vimānaṃ; tattha Mahāseno nāma devaputto paṭivasati, so paṭibalo tena Milindena raññā saddhiṃ sallapituṃ kaṅkhaṃ paṭivinetun"-ti. Atha kho koṭisatā arahanto Yugandharapabbate antarahitā Tāvatiṃsa-bhavane pātu-r ahesuṃ. .... Atha kho āyasmā Assagutto Mahāsenaṃ devaputtaṃ etad-avoca: "Idha mayaṃ, mārisa, sadevakaṃ lokaṃ anuvilokayamānā aññatra tayā Milindassa raññο vādaṃ bhinditvā sāsanaṃ paggahetuṃ samatthaṃ aññaṃ kañci na passāma; yācati taṃ, mārisa, bhikkhusaṅgho: 'Sādhu, sappurisa, manussaloke nibbattitvā Dasabalassa sāsanaṃ paggaṇhitvā dehi'"-ti. Evaṃ vutte,

Mahāseno devaputto "ahaṃ kira Milindassa raññō vādaṃ bhinditvā sāsanaṃ paggahetuṃ samattho bhavissāmî"-ti haṭṭhatuṭṭho udagg'-udaggo hutvā: "Sādhu, bhante, manussaloke uppajjissāmî"-ti paṭiññaṃ adāsi.

Mahāseno pi kho devaputto devalokā cavitvā [Himavanta-pabbata-passe Kajaṅgalan-nāma brāhmaṇagāme] Soṇuttara-brāhmaṇassa bhariyāya kucchismiṃ paṭisandhiṃ aggahesi. .... Sā pi kho brāhmaṇî dasamās'accayena puttaṃ vijāyi; Nāgaseno-ti 'ssa nāmaṃ ahosi. So anukkamena vaḍḍhanto sattavassiko jāto. Atha kho Nāgasenassa dārakassa pitā Nāgasenaṃ dārakaṃ etad-avoca: "Imasmiṃ kho, tāta Nāgasena, brāhmaṇakule sikkhāni sikkheyyāsî"-ti. —"Katamāni, tāta, imasmiṃ brāhmaṇakule sikkhāni nāmâ"-ti? —"Tayo kho, tāta Nāgasena, vedā sikkhāni nāma, avasesāni sippāni sippaṃ nāmâ"-ti. —"Tena hi, tāta, sikkhissāmî"-ti. Atha kho Soṇuttaro brāhmaṇo ācariya-brāhmaṇassa ācariya-bhāgaṃ sahassaṃ datvā antopāsāde ekasmiṃ gabbhe ekato mañcakaṃ paññāpetvā ācariya-brāhmaṇaṃ etad-avoca: "Sajjhāyāpehi kho tvaṃ, brāhmaṇa, imaṃ dārakaṃ mantānî"-ti. —"Tena hi, tāta dāraka, uggaṇhāhi mantānî"-ti ācariya-brāhmaṇo sajjhāyati. Nāgasenassa dārakassa eken' eva uddesena tayo vedā hadayaṅgatā vācuggatā sûpadhāritā su-vavatthāpitā su-manasikatā ahesuṃ, sakim-eva cakkhuṃ udapādi tīsu vedesu sa-nighaṇḍu-keṭubhesu sâkkhara-ppabhedesu itihāsa-pañcamesu, padako veyyākaraṇo lokâyata-mahāpurisa-lakkhaṇesu anavayo ahosi. Atha kho Nāgaseno dārako pitaraṃ etad-avoca: "Atthi nu kho, tāta, imasmiṃ brāhmaṇakule ito uttariṃ-pi sikkhitabbāni, udāhu ettakān' evâ"-ti? —"N' atthi, tāta Nāgasena, imasmiṃ brāhmaṇakule ito uttariṃ sikkhitabbāni, ettakān' eva sikkhitabbānî"-ti. Atha kho Nāgaseno dārako ācariyassa anuyogaṃ datvā pāsādā oruyha pubba-vāsanāya coditahadayo rahogato paṭisallīno attano sippassa ādi-majjha-pariyosānaṃ olokento ādimhi vā majjhe vā pariyosāne vā appamattakam-pi sāraṃ adisvā, "Tucchā vata bho ime vedā, palāpā vata bho ime vedā, asārā nissārâ"-ti vippaṭisārī anattamano ahosi.

5. Conversion of Nāgasena

Tena kho pana samayena āyasmā Rohaṇo Vattaniye senâsane nisinno Nāgasenassa dārakassa cetasā ceto-parivitakkaṃ aññāya nivāsetvā pattacīvaram-ādāya Vattaniye senâsane antarahito Kajaṅgala-brāhmaṇagāmassa purato pātu-r-ahosi. Addasā kho Nāgaseno dārako attano dvārakoṭṭhake ṭhito āyasmantaṃ Rohaṇaṃ dūrato va āgacchantaṃ ; disvāna attamano udaggo pamudito pīti-somanassa-jāto, "app'eva nāmâyaṃ pabbajito kadāci sāraṃ jāneyyâ"-ti, yen' āyasmā Rohaṇo ten' upasaṅkami ; upasaṅkamitvā āyasmantaṃ Rohaṇaṃ etad-avoca : "Ko nu kho tvaṃ, mārisa, ediso bhaṇḍu kāsāva-vasano"-ti ? —"Pabbajito nāmâhaṃ, dārakâ"-ti. —"Kena tvaṃ, mārisa, pabbajito nāmâsî"-ti ? —"Pāpakānaṃ malānaṃ pabbājetuṃ pabbajito, tasmā 'haṃ, dāraka, pabbajito nāmâ"-ti. —"Kiṅkāraṇā, mārisa, kesā te na yathā aññesan"-ti ? —"Soḷas' ime, dāraka, palibodhe disvā kesamassuṃ ohāretvā pabbajito. Katame soḷasa : Alaṅkārapalibodho maṇḍanapalibodho telamakkhaṇapalibodho dhovanapalibodho mālāpalibodho gandhanapalibodho vāsanapalibodho harīṭakapalibodho āmalakapalibodho raṅgapalibodho bandhanapalibodho kocchapalibodho kappakapalibodho vijaṭanapalibodho ūkāpalibodho. kesesu vilūnesu socanti kilamanti paridevanti urattāḷiṃ kandanti sammohaṃ āpajjanti, imesu kho, dāraka, soḷasa-palibodhesu paliguṇṭhitā manussā sabbāni atisukhumāni sippāni nāsentî"-ti. —"Kiṅkāraṇā, mārisa, vatthāni pi te na yathā aññesan"-ti ? —"Kāma-nissitāni kho, dāraka, vatthāni kamanīyāni gihi-byañjanāni, yāni kānici kho bhayāni vatthato uppajjanti tāni kāsāva-vasanassa na honti, tasmā vatthāni pi me na yathā aññesan"-ti. —"Jānāsi kho tvaṃ, mārisa, sippāni nāmâ"-ti ? —"Āma dāraka, jānām' ahaṃ sippāni, yaṃ loke uttamaṃ mantaṃ tam-pi jānāmî"-ti. —"Mayham-pi taṃ, mārisa, dātuṃ sakkâ"-ti ? —"Āma dāraka, sakkâ"-ti. —"Tena hi me dehî"-ti. —"Akālo kho, dāraka, antaragharaṃ piṇḍāya pavitṭh' amhâ"-ti.

Atha kho Nāgaseno dārako āyasmanto Rohaṇassa hatthato pattaṃ gahetvā gharaṃ pavesetvā paṇītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā āyasmantaṃ Rohaṇaṃ bhuttāviṃ onītapattapāṇiṃ etad-avoca : "Dehi me dāni, mārisa, mantan"-ti.— "Yadā kho tvaṃ, dāraka, nippalibodho hutvā mātāpitaro anujānāpetvā mayā gahitaṃ pabbajita-vesaṃ gaṇhissasi tadā dassāmî"-ti āha. Atha

kho Nāgaseno dārako mātāpitaro upasaṅkamitvā āha : "Amma tāta, ayaṃ pabbajito 'yaṃ loke uttamaṃ mantaṃ taṃ jānāmî'-ti vadati, na ca attano santike a-pabbajitassa deti, ahaṃ etassa santike pabbajitvā taṃ mantaṃ uggaṇhissāmî"-ti. Ath' assa mātāpitaro "pabbajitvā pi no putto mantaṃ gaṇhātu, gahetvā pun' āgacchatî"-ti maññamānā, "gaṇha puttâ"-ti anujāniṃsu. Atha kho āyasmā Rohaṇo Nāgasenaṃ dārakam ādāya yena Vattaniyaṃ senâsanaṃ yena Vijambhavatthu ten' upasaṅkami ; upasaṅkamitvā Vijambhavatthusmiṃ senâsane ekarattiṃ vasitvā yena Rakkhitatalaṃ ten' upasaṅkami ; upasaṅkamitvā koṭisatānaṃ arahantānaṃ majjhe Nāgasenaṃ dārakaṃ pabbājesi.

6. Training of Nāgasena

Pabbajito ca pan' āyasmā Nāgaseno āyasmantaṃ Rohaṇaṃ etad-avoca : "Gahito me, bhante, tava veso, detha me dāni mantan"-ti. Atha kho āyasmā Rohaṇo "kimhi nu kho 'haṃ Nāgasenaṃ paṭhamaṃ vineyyaṃ, Suttante vā Abhidhamme vâ ?"-ti cintetvā, "paṇḍito kho ayaṃ Nāgaseno, sakkoti sukhen' eva Abhidhammaṃ pariyāpuṇitun"-ti paṭhamaṃ Abhidhamme vinesi. Āyasmā ca Nāgaseno 'kusalā dhammā, akusalā dhammā, abyākatā dhammâ'-ti tika-duka-patimaṇḍitaṃ Dhammasaṅgaṇiṃ, khandhavibhaṅgâdi-aṭṭhārasavibhaṅga-patimaṇḍitaṃ Vibhaṅgappakaraṇaṃ, 'saṅgaho asaṅgaho'-ti ādinā cuddasavidhena vibhattaṃ Dhātukathāpakaraṇaṃ, 'khandhapaññatti-āyatanapaññattî'-ti-ādinā chabbidhena vibhattaṃ Puggalapaññattiṃ, 'sakavāde pañca suttasatāni, paravāde pañca suttasatānî'-ti suttasahassaṃ samodhānetvā vibhattaṃ Kathāvatthuppakaraṇaṃ, 'mūla-yamakaṃ khandhayamakan'-ti-ādinā dasavidhena vibhattaṃ Yamakaṃ, 'hetupaccayo ārammaṇapaccayo'-ti-ādinā catuvīsatividhena vibhattaṃ Paṭṭhānappakaraṇan-ti sabban-taṃ Abhidhammapiṭakaṃ eken' eva sajjhāyena paguṇaṃ katvā, "Tiṭṭhatha, bhante, na puna osāretha, ettaken' evâhaṃ sajjhāyissāmî"-ti āha.

Ath' āyasmā Nāgaseno yena koṭisatā arahanto ten' upasaṅkami ; upasaṅkamitvā koṭisatānaṃ arahantānaṃ etad-avoca : "Ahaṃ kho, bhante, kusalā dhammā, akusalā dhammā, abyākatā dhammâ-ti imesu tīsu padesu pakkhipitvā sabban-taṃ Abhidhammapiṭakaṃ

vitthārena osāressāmî''-ti. —"Sādhu Nāgasena, osārehî''-ti. —"Atha kho āyasmā Nāgaseno satta māsāni satta-ppakaraṇe vitthārena osāresi. .... Atha kho koṭisatā arahanto āyasmantaṃ Nāgasenaṃ paripuṇṇavīsativassaṃ Rakkhitatale upasampādesuṃ. Upasampanno ca pan' āyasmā Nāgaseno tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaram-ādāya upajjhāyena saddhiṃ gāmaṃ piṇḍāya pavisanto evarūpaṃ parivitakkaṃ uppādesi : "Tuccho vata me upajjhāyo, bālo vata me upajjhāyo, ṭhapetvā avasesaṃ Buddhavacanaṃ paṭhamaṃ maṃ Abhidhamme vinesî''-ti. Atha kho āyasmā Rohaṇo āyasmato Nāgasenassa cetasā cetoparivitakkaṃ aññāya āyasmantaṃ Nāgasenaṃ etad-avoca :"Ananucchaviyaṃ kho, Nāgasena, parivitakkaṃ vitakkesi, na kho pan' etaṃ, Nāgasena, tavânucchaviyan''-ti. Atha kho āyasmato Nāgasenassa etad-ahosi . "Acchariyaṃ vata bho, abbhutaṃ vata bho, yatra hi nāma me upajjhāyo cetasā cetoparivitakkaṃ jānissati, paṇḍito vata me upajjhāyo, yan-nūn' âhaṃ upajjhāyaṃ khamāpeyyan''-ti. Atha kho āyasmā Nāgaseno āyasmantaṃ Rohaṇaṃ etad-avoca : "Khamatha me, bhante, na puna evarūpaṃ vitakkessāmî''-ti.

Atha kho āyasmā Rohaṇo āyasmantaṃ Nāgasenaṃ etad-avoca : "Na kho tyâhaṃ, Nāgasena, ettāvatā khamāmi ; atthi kho, Nāgasena, Sāgalaṃ nāma nagaraṃ, tattha Milindo nāma rājā rajjaṃ kāreti ; so diṭṭhivādena pañhaṃ pucchitvā bhikkhusaṅghaṃ viheṭheti ; sace tvaṃ tattha gantvā taṃ rājānaṃ dametvā pasādessasi evâhantaṃ khamissāmî''-ti. .... "Tena hi, bhante. imaṃ temāsaṃ kassa santike vasissāmî''-ti āha. —"Ayaṃ kho, Nāgasena, āyasmā Assagutto Vattaniye senâsane viharati ; gaccha tvaṃ, Nāgasena, yen' āyasmā Assagutto ten' upasaṅkama ; upasaṅkamitvā mama vacanena āyasmato Assaguttassa pāde sirasā vanda, evañ-ca naṃ vadehi : 'upajjhāyo me, bhante, tumhākaṃ pāde sirasā vandati, appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, imaṃ temāsaṃ tumhākaṃ santike vasituṃ maṃ pahiṇî'-ti ; 'ko-nāmo te upajjhāyo'-ti ca vutte, 'Rohaṇatthero nāma, bhante'-ti vadeyyāsi ; 'ahaṃ ko-nāmo'-ti ca vutte, evaṃ vadeyyāsi : 'mama upajjhāyo, bhante, tumhākaṃ nāmaṃ jānāti'-ti."

"Evaṃ bhante"-ti kho āyasmā Nāgaseno āyasmantaṃ Rohaṇaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvaram-ādāya anupubbena cārikaṃ caramāno yena Vattaniyaṃ senâsanaṃ, yen' āyasmā

Assagutto ten' upasaṅkami ; upasaṅkamitvā āyasmantaṃ Assaguttaṃ abhivādetvā ekam-antaṃ aṭṭhāsi. Ekam-antaṃ ṭhito kho āyasmā Nāgaseno āyasmantaṃ Assaguttaṃ etad-avoca : "Upajjhāyo me, bhante, tumhākaṃ pāde sirasā vandati, ... 'appâbādhaṃ appâtaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati ; upajjhāyo maṃ, bhante, imaṃ temāsaṃ tumhākaṃ santike vasituṃ pahiṇî"-ti. Atha kho āyasmā Assagutto āyasmantaṃ Nāgasenaṃ etad-avoca : "Tvaṃ kinnāmo 'sî"-ti ? —"Ahaṃ, bhante, Nāgaseno nāmâ'-ti. —"Ko-nāmo te upajjhāyo"-ti ? —"Upajjhāyo me, bhante, Rohaṇatthero nāmâ"-ti. —"Ahaṃ ko-nāmo"-ti ? —"Upajjhāyo me, bhante, tumhākaṃ nāmaṃ jānātî"-ti. —"Sādhu Nāgasena, pattacīvaraṃ paṭisāmehî"-ti. —"Sādhu bhante"-ti pattacīvaraṃ paṭisāmetvā punadivase pariveṇaṃ sammajjitvā mukhodakaṃ dantapoṇaṃ upaṭṭhāpesi. Thero sammaṭṭaṭṭhānaṃ paṭisammajji, taṃ udakaṃ chaḍḍetvā aññaṃ udakaṃ āhari, tañ-ca dantakaṭṭhaṃ apanetvā aññaṃ dantakaṭṭhaṃ gaṇhi, na allāpa-sallāpaṃ akāsi. Evaṃ satta divasāni katvā sattame divase puna pucchitvā puna tena tath' eva vutte vassâvāsaṃ anujāni.

Tena kho pana samayena ekā mahā-upāsikā āyasmantaṃ Assaguttaṃ tiṃsamattāni vassāni upaṭṭhāsi. Atha kho sā mahā-upāsikā temās'accayena yen' āyasmā Assagutto ten' upasaṅkami ; upasaṅkamitvā āyasmantaṃ Assaguttaṃ etad-avoca : "Atthi nu kho, tāta, tumhākaṃ santike añño bhikkhû"-ti ? —"Atthi, mahā-upāsike, amhākaṃ santike Nāgaseno nāma bhikkhû"-ti —"Tena hi, tāta Assagutta, adhivāsehi Nāgasenena saddhiṃ svātanāya bhattan"-ti. Adhivāsesi kho āyasmā Assagutto tuṇhībhāvena. Atha kho āyasmā Assagutto tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āyasmatā Nāgasenena saddhiṃ pacchāsamaṇena yena mahā-upāsikāya nivesanaṃ ten' upasaṅkami ; upasaṅkamitvā paññatte āsane nisīdi. Atha kho sā mahā-upāsikā āyasmantaṃ Assaguttaṃ āyasmantañ-ca Nāgasenaṃ paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho āyasmā Assagutto bhuttāvī onītapattapāṇi āyasmantaṃ Nāgasenaṃ etad-avoca : "Tvaṃ, Nāgasena, mahā-upāsikāya anumodanaṃ karohî"-ti. Idaṃ vatvā uṭṭhāy' āsanā pakkāmi. Atha kho sā mahā-upāsikā āyasmantaṃ Nāgasenaṃ etad-avoca : "Mahallikā kho 'haṃ, tāta Nāgasena, gambhīrāya dhammakathāya mayhaṃ anumodanaṃ karohî"-ti. Atha kho āyasmā Nāgaseno tassā mahā-upāsikāya gambhīrāya Abhidhammakathāya lokuttarāya

suññatāpaṭisaṃyuttāya anumodanaṃ akāsi. Atha kho tassā mahā-upāsikāya tasmiṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi : 'yaṃ kiñci samudayadhammaṃ sabban-taṃ nirodhadhamman'-ti. Āyasmā pi kho Nāgaseno tassā mahā-upāsikāya anumodanaṃ katvā attanā desitaṃ dhammaṃ paccavekkhanto vipassanaṃ paṭṭhapetvā tasmiṃ yeva āsane nisinno sotāpattiphale patiṭṭhāsi.

Atha kho āyasmā Assagutto maṇḍalamāḷe nisinno va dvinnam-pi dhammacakkhupaṭilābhaṃ ñatvā sādhukāraṃ pavattesi : "Sādhu sādhu Nāgasena, ekena kaṇḍappahārena dve mahākāyā padālitâ"-ti. Anekāni ca devatāsahassāni sādhukāraṃ pavattesuṃ. Atha kho āyasmā Nāgaseno uṭṭhāy' āsanā yen' āyasmā Assagutto ten' upasaṅkami ; upasaṅkamitvā āyasmantaṃ Assaguttaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinnaṃ kho āyasmantaṃ Nāgasenaṃ āyasmā Assagutto etad-avoca : "Gaccha tvaṃ, Nāgasena, Pāṭaliputtaṃ, Pāṭaliputtanagare Asokârāme āyasmā Dhammarakkhito paṭivasati, tassa santike Buddhavacanaṃ pariyāpuṇāhî"-ti.— "Kīva dūre, bhante, ito Pāṭaliputtanagaran"-ti ? —"Yojanasatāni kho Nāgasenâ"-ti. —"Dūro kho, bhante, maggo, antarāmagge bhikkhā dullabhā, kathâhaṃ gamissāmî"-ti ? —"Gaccha tvaṃ, Nāgasena, antarāmagge piṇḍapātaṃ labhissasi, sālīnaṃ odanaṃ vicitakāḷakaṃ anekasūpaṃ anekabyañjanan"-ti. —"Evaṃ bhante"-ti kho āyasmā Nāgaseno āyasmantaṃ Assaguttaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvaram-ādāya yena Pāṭaliputtaṃ tena cārikaṃ pakkāmi.

Tena kho pana samayena Pāṭaliputtako seṭṭhi pañcahi sakaṭasatehi Pāṭaliputtagāmimaggaṃ paṭipanno hoti. Addasā kho Pāṭaliputtako seṭṭhi āyasmantaṃ Nāgasenaṃ dūrato va āgacchantaṃ ; disvāna pañca sakaṭasatāni paṭipaṇāmetvā yen' āyasmā Nāgaseno ten' upasaṅkami ; upasaṅkamitvā āyasmantaṃ Nāgasenaṃ abhivādetvā "kuhiṃ gacchasi, tātâ ?"-ti āha. "Pāṭaliputtaṃ, gahapatî"-ti. —"Sādhu tāta, mayam-pi Pāṭaliputtaṃ gacchāma, amhehi saddhiṃ sukhaṃ gacchathâ"-ti. Atha kho Pāṭaliputtako seṭṭhi āyasmato Nāgasenassa iriyāpathe pasīditvā āyasmantaṃ Nāgasenaṃ paṇītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā āyasmantaṃ Nāgasenaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekam-antaṃ nisīdi. .... Atha kho āyasmā Nāgaseno Pāṭaliputtakassa seṭṭhissa Abhidhammaṃ desesi ; desente desente yeva Pāṭaliputtakassa seṭṭhissa virajaṃ vītamalaṃ dhammacakkhuṃ

udapādi: 'yaṃ kiñci samudayadhamm.aṃ sabban.aṃ nirodhadhamman'-ti. Atha kho Pāṭaliputtako seṭṭhi pañcamattāni sakaṭasatāni purato uyyojetvā sayaṃ pacchato gacchanto Pāṭaliputtassa avidūre dvedhāpathe ṭhatvā āyasmantaṃ Nāgasenaṃ etad-avoca: "Ayaṃ kho, tāta Nāgasena, Asokârāmassa maggo; imaṃ kho, tāta, mayham kambalaratanaṃ soḷasahatthaṃ āyāmena aṭṭhahatthaṃ vitthārena: paṭigaṇhāhi kho, tāta, imaṃ kambalaratanaṃ anukampaṃ upādāyâ"-ti. Paṭiggahesi kho āyasmā Nāgaseno taṃ kambalaratanaṃ anukampaṃ upādāya. Atha kho Pāṭaliputtako seṭṭhi attamano udaggo pamuditahadayo pītisomanassajāto āyasmantaṃ Nāgasenaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā Nāgaseno yena Asokârāmo, yen' āyasmā Dhammarakkhito ten' upasaṅkami; upasaṅkamitvā āyasmantaṃ Dhammarakkhitaṃ abhivādetvā attano āgatakāraṇaṃ kathetvā āyasmato Dhammarakkhitassa santike tepiṭakaṃ Buddhavacanaṃ eken' eva uddesena tīhi māsehi byañjanato pariyāpuṇitvā puna tīhi māsehi atthato manasâkāsi. Atha kho āyasmā Dhammarakkhito āyasmantaṃ Nāgasenaṃ etad-avoca: "Seyyathā pi, Nāgasena, gopālako gāvo rakkhati, aññe gorasaṃ paribhuñjanti, evam-eva kho tvaṃ, Nāgasena, tepiṭakaṃ Buddhavacanaṃ dhārento pi na bhāgī sāmaññassâ"-ti. —"Hotu bhante, alaṃ ettakenâ"-ti so ten' eva divasabhāgena tena rattibhāgena saha-paṭisambhidāhi arahattaṃ pāpuṇi.

7. Milinda and Āyupāla

Tena kho pana samayena āyasmā Āyupālo Saṅkheyya-pariveṇe paṭivasati. Atha kho Milindo rājā amacce etad-avoca: "Ramaṇīyā vata bho dosinā ratti; kan-nu khv-ajja samaṇaṃ vā brāhmaṇaṃ vā upasaṅkameyyāma sākacchāya pañhapucchanāya? Ko mayā saddhiṃ sallapituṃ ussahati kaṅkhaṃ paṭivinetun"-ti? Evaṃ vutte, pañcasatā Yonakā rājānaṃ Milindaṃ etad-avocuṃ: "Atthi, mahārāja, Āyupālo nāma thero tepiṭako bahussuto āgatâgamo, so etarahi Saṅkheyya-pariveṇe paṭivasati, gaccha tvaṃ, mahārāja, āyasmantaṃ Āyupālaṃ pañhaṃ pucchassû"-ti. —"Tena hi, bhaṇe, bhadantassa ārocethâ"-ti. Atha kho nemittiko āyasmato Āyupālassa santike dūtaṃ pāhesi: "Rājā, bhante, Milindo āyasmantaṃ Āyupālaṃ

dassanakāmo"-ti. Āyasmā pi kho Āyupālo evaṁ-āha. "Tena hi āgacchatû"-ti.

Atha kho Milindo rājā pañcamattehi Yonakasatehi parivuto rathavaraṃ āruyha yena Saṅkheyya-pariveṇaṃ yen' āyasmā Āyupālo ten' upasaṅkami; upasaṅkamitvā āyasmatā Āyupālena saddhiṃ sammodi; sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho Milindo rājā āyasmantaṃ Āyupālaṃ etad-avoca: "Kim-atthiyā, bhante Āyupāla, tumhākaṃ pabbajjā, ko ca tumhākaṃ paramattho"-ti? Thero āha: "Dhammacariya-samacariyatthā kho, mahārāja, pabbajjâ"-ti. —"Atthi pana, bhante, gihī pi dhammacārī samacārî"-ti? —"Āma mahārāja, atthi gihī pi dhammacārī samacārī. Bhagavati kho, mahārāja, Bārāṇasiyaṃ Isipatane Migadāye Dhammacakkaṃ pavattente, aṭṭhārasannaṃ brahmakoṭīnaṃ dhammâbhisamayo ahosi; devatānaṃ pana dhammâbhisamayo gaṇanapathaṃ vītivatto; sabbe te gihibhūtā, na pabbajitā. Puna ca paraṃ, mahārāja, Bhagavatā Mahāsamaya-Suttante desiyamāne, Mahāmaṅgala-Suttante desiyamāne, Samacittapariyāya-Suttante desiyamāne, Rāhulovāda-Suttante desiyamāne, Parābhava-Suttante desiyamāne, gaṇanapathaṃ atītānaṃ devatānaṃ dhammâbhisamayo ahosi; sabbe te gihibhūtā, na pabbajitâ"-ti. —"Tena hi, bhante Āyupāla, niratthikā tumhākaṃ pabbajjā: pubbe katassa pāpakammassa nissandena samaṇā Sakyaputtiyā pabbajanti dhutaṅgāni ca pariharanti. Ye kho te, bhante Āyupāla, bhikkhū ekâsanikā, nūna te pubbe paresaṃ bhogahārakā corā; te paresaṃ bhoge acchinditvā tassa kammassa nissandena etarahi ekâsanikā bhavanti, na labhanti kālena kālaṃ paribhuñjituṃ; n' atthi tesaṃ sīlaṃ, n' atthi tapo, n' atthi brahmacariyaṃ. Ye kho pana te, bhante Āyupāla, bhikkhū abbhokāsikā, nūna te pubbe gāmaghātakā corā; te paresaṃ gehāni vināsetvā tassa kammassa nissandena etarahi abbhokāsikā bhavanti, na labhanti senâsanāni paribhuñjituṃ; n' atthi tesaṃ sīlaṃ, n' atthi tapo, n' atthi brahmacariyaṃ. Ye kho pana te, bhante Āyupāla, bhikkhū nesajjikā, nūna te pubbe panthadūsakā corā; te panthike jane gahetvā bandhitvā nisīdāpetvā tassa kammassa nissandena etarahi nesajjikā bhavanti, na labhanti seyyaṃ kappetuṃ, n' atthi tesaṃ sīlaṃ, n' atthi tapo, n' atthi brahmacariyan"-ti.

Evaṃ vutte, āyasmā Āyupālo tuṇhī ahosi, na kiñci paṭibhāsi. Atha kho pañcasatā Yonakā rājānaṃ Milindaṃ etad-avocuṃ: "Paṇḍito,

mahārāja, thero, api ca kho avisārado, na kiñci paṭibhāsatî''-ti. Atha kho Milindo rājā āyasmantaṃ Āyupālaṃ tuṇhībhūtaṃ disvā apphoṭetvā ukkuṭṭhiṃ katvā Yonake etad-avoca : "Tuccho vata bho Jambudīpo, palāpo vata bho Jambudīpo, n' atthi koci samaṇo vā brāhmaṇo vā yo mayā saddhiṃ sallapituṃ ussahati kaṅkhaṃ paṭivinetun''-ti.

8 Meeting of Milinda and Nāgasena

Atha kho Milindassa raññō sabban-taṃ parisaṃ anuvilokentassa abhīte amaṅkubhūte Yonake disvā etad-ahosi : "Nissaṃsayaṃ atthi, maññe, aññō koci paṇḍito bhikkhu yo mayā saddhiṃ sallapituṃ ussahati, yen' ime Yonakā na maṅkubhūtâ''-ti. Atha kho Milindo rājā Yonake etad-avoca : "Atthi, bhaṇe, aññō koci paṇḍito bhikkhu yo mayā saddhiṃ sallapituṃ ussahati kaṅkhaṃ paṭivinetun''-ti ?

Tena kho pana samayena āyasmā Nāgaseno samaṇagaṇaparivuto saṅghī gaṇī gaṇâcariyo ñāto yasassī sādhusammato bahujanassa paṇḍito byatto medhāvī nipuṇo viññū vibhāvī vinīto visārado bahussuto tepiṭako vedagū pabhinnabuddhimā āgatâgamo pabhinnapaṭisambhido navaṅgasatthusāsana-pariyattidharo pāramippatto Jinavacane dhamm'attha-desanā-paṭivedha-kusalo akkhaya-vicitra-paṭibhāno citrakathī kalyāṇa-vākkaraṇo durāsado duppasaho duruttaro durāvaraṇo dunnivārayo, sāgaro viya akkhobbho, girirājā viya niccalo, raṇañjaho tamonudo pabhaṅkaro mahākathī paragaṇigaṇa-mathano paratitthiyamaddano, bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ rājūnaṃ rājamahāmattānaṃ sakkato garukato mānito pūjito apacito, lābhī cīvara-piṇḍapāta-senâsana-gilānappaccayabhesajja-parikkhārānaṃ, lābhagga-yasaggappattto, buddhānaṃ viññūnaṃ sotâvadhānena samannāgatānaṃ sandassento navaṅgaṃ Jinasāsanaratanaṃ, upadisanto dhammamaggaṃ, dhārento dhammapajjotaṃ, ussāpento dhammayūpaṃ, yajanto dhammayāgaṃ, paggaṇhāpento dhammaddhajaṃ, ussāpento dhammaketuṃ, uppaḷāsento dhammasaṅkhaṃ, āhananto dhammabheriṃ, nadanto sīhanādaṃ, gajjanto indagajjitaṃ, madhuragira-gajjitena ñāṇavaravijjujāla-pariveṭhitena karuṇājala-bharitena mahatā dhammâmata-meghena sakalalokaṃ abhitappayanto, gāmanigama-rājadhānīsu cārikaṃ caramāno anupubbena Sāgala-nagaraṃ

anuppatto hoti. Tatra sudaṃ āyasmā Nāgaseno asītiyā bhikkhusahassehi saddhiṃ Saṅkheyya-pariveṇe paṭivasati.

[Ten' āhu :

Bahussuto citrakathī nipuṇo ca visārado
sāmāyiko ca kusalo paṭibhāne ca kovido.
Te ca tepiṭakā bhikkhū pañcanekāyikā pi ca
catunekāyikā c' eva Nāgasenaṃ purakkharuṃ.
Gambhīrapañño medhāvī maggâmaggassa kovido
uttamatthaṃ anuppatto Nāgaseno visārado
Tehi bhikkhūhi parivuto nipuṇehi saccavādihi
caranto gāmanigamaṃ Sāgalaṃ upasaṅkami.
Saṅkheyya-pariveṇasmiṃ Nāgaseno tadā vasi,
katheti so manussehi pabbate kesarī yathâ-ti.]

Atha kho Devamantiyo rājānaṃ Milindaṃ etad-avoca : "Āgamehi tvaṃ mahārāja, āgamehi tvaṃ mahārāja, atthi mahārāja Nāgaseno nāma thero paṇḍito byatto medhāvī vinīto visārado bahussuto citrakathī kalyāṇapaṭibhāno, attha-dhamma-nirutti-paṭibhāna-paṭisambhidāsu pāramippatto, so etarahi Saṅkheyya-pariveṇe paṭivasati ; gaccha tvaṃ, mahārāja, āyasmantaṃ Nāgasenaṃ pañhaṃ pucchassu, ussahati so tayā saddhiṃ sallapituṃ kaṅkhaṃ paṭivinetun"-ti. .... Atha kho Milindo rājā Devamantiyaṃ etad-avoca : "Tena hi tvaṃ, Devamantiya, bhadantassa santike dūtaṃ pesehi"-ti. "Evaṃ devâ"-ti kho Devamantiyo āyasmato Nāgasenassa santike dūtaṃ pāhesi : "Rājā, bhante, Milindo āyasmantaṃ dassanakāmo"-ti. Āyasmā pi kho Nāgaseno evam-āha : "Tena hi āgacchatû"-ti. Atha kho Milindo rājā pañcamattehi Yonakasatehi parivuto rathavaraṃ āruyha mahatā balakāyena saddhiṃ yena Saṅkheyya-pariveṇaṃ, yen' āyasmā Nāgaseno ten' upasaṅkami.

Tena kho pana samayena āyasmā Nāgaseno asītiyā bhikkhusahassehi saddhiṃ maṇḍalamāḷe nisinno hoti. Addasā kho Milindo rājā āyasmato Nāgasenassa parisaṃ dūrato va ; disvāna Devamantiyaṃ etad-avoca . "Kass' esā, Devamantiya, mahatī parisâ"-ti ?— "Āyasmato kho, mahārāja, Nāgasenassa parisâ"-ti. Atha kho Milindassa rañño āyasmato Nāgasenassa parisaṃ dūrato va disvā ahu-d-eva bhayaṃ, ahu-d-eva chambhitattaṃ, ahu-d-eva lomahaṃso. Atha kho Milindo rājā, khaggaparivārito viya gajo, garuḷaparivārito

viya nāgo, ajagaraparivārito viya kotthuko, mahisaparivārito viya accho, nāgânubaddho viya maṇḍūko, saddūlânubaddho viya migo, ahiguṇṭhika-samāgato viya pannago, majjāra-samāgato viya unduro, bhūtavejja-samāgato viya pisāco, Rāhumukhagato viya cando, pannago viya peḷantaragato, sakuṇo viya pañjarantaragato, maccho viya jālantaragato, vāḷavanam-anuppaviṭṭho viya puriso, Vessavaṇâparādhiko viya yakkho, parikkhīṇâyuko viya devaputto, bhīto ubbiggo utrasto saṃviggo lomahaṭṭhajāto vimano dummano bhantacitto viparinata-mānaso, "mā maṃ ayaṃ jano paribhavī"-ti dhitiṃ upaṭṭhapetvā Devamantiyaṃ etad-avoca: "Mā kho tvaṃ, Devamantiya, āyasmantaṃ Nāgasenaṃ mayhaṃ ācikkheyyāsi, anakkhātañ-ñevâhaṃ Nāgasenaṃ jānissāmī"-ti. —"Sādhu, mahārāja, tvañ-ñeva jānāhī"-ti.

Tena kho pana samayena āyasmā Nāgaseno tassā bhikkhuparisāya purato cattālīsāya bhikkhusahassānaṃ navakataro hoti, pacchato cattālīsāya bhikkhusahassānaṃ buḍḍhataro. Atha kho Milindo rājā sabban-taṃ bhikkhusaṅghaṃ purato ca pacchato ca majjhato ca anuvilokento addasā kho āyasmantaṃ Nāgasenaṃ dūrato va bhikkhusaṅghassa majjhe nisinnaṃ, kesara-sīhaṃ viya vigatabhayabheravaṃ vigatalomahaṃsaṃ vigatabhayasārajjaṃ; disvāna ākāren' eva aññāsi: "Eso kho ettha Nāgaseno"-ti. Atha kho Milindo rājā Devamantiyaṃ etad-avoca: "Eso kho, Devamantiya, āyasmā Nāgaseno"-ti? —"Āma mahārāja, eso kho Nāgaseno, suṭṭhu kho tvaṃ, mahārāja, Nāgasenaṃ aññāsī"-ti. Tato rājā tuṭṭho ahosi: "anakkhāto va mayā Nāgaseno aññāto"-ti. Atha kho Milindassa raññō āyasmantaṃ Nāgasenaṃ disvā va ahud-eva bhayaṃ, ahud-eva chambhitattaṃ, ahud-eva lomahaṃso.

[Ten' āhu:

Caraṇena c' eva sampannaṃ, sudantaṃ uttame dame,
disvā rājā Nāgasenaṃ idaṃ vacanam-abravi:
"Kathikā mayā bahū diṭṭhā, sākacchā osaṭā bahū,
na tādisaṃ bhayaṃ āsi ajja tāso yathā mama.
Nissaṃsayaṃ parājayo mama ajja bhavissati,
jayo ca Nāgasenassa, yathā cittaṃ na saṇṭhitan"-ti.]

9. Puggalo n'ûpalabbhati

(There is no Ego)

Atha kho Milindo rājā āyasmantaṃ Nāgasenaṃ etad-avoca : "Kathaṃ bhadanto ñāyati, kin-nāmo 'si, bhante"-ti ? —"Nāgaseno ti kho ahaṃ, mahārāja, ñāyāmi, 'Nāgaseno'-ti maṃ, mahārāja, sabrahmacārī samudācaranti, api ca mātāpitaro nāmaṃ karonti 'Nāgaseno'-ti vā 'Sūraseno'-ti vā 'Vīraseno'-ti vā 'Sīhaseno'-ti vā, api ca kho, mahārāja, saṃkhā samaññā paññatti vohāro nāmamattaṃ, yad-idaṃ 'Nāgaseno'-ti ; na h' ettha puggalo upalabbhatî"-ti.

"Sace, bhante Nāgasena, puggalo n' ûpalabbhati, ko etarahi tumhākaṃ cīvara-piṇḍapāta-senâsana-gilānapaccaya-bhesajja-parikkhāraṃ deti, ko taṃ paribhuñjati, ko sīlaṃ rakkhati, ko bhāvanaṃ anuyuñjati, ko magga-phala-nibbānāni sacchikaroti, ko pāṇaṃ hanati, ko adinnaṃ ādiyati, ko kāmesu micchā carati, ko musā bhaṇati, ko majjaṃ pivati, ko pañcânantariyakammaṃ karoti ? Tasmā n' atthi kusalaṃ, n' atthi akusalaṃ, n' atthi kusalâkusalānaṃ kammānaṃ kattā vā kāretā vā, n'atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko. Sace, bhante Nāgasena, yo tumhe māreti n' atthi tassâpi pāṇâtipāto, tumhākam-pi, bhante Nāgasena, n' atthi ācariyo, n' atthi upajjhāyo, n' atthi upasampadā. 'Nāgaseno-ti maṃ, mahārāja, sabrahmacārī samudācarantî'-ti yaṃ vadesi, katamo ettha Nāgaseno-ti ? Kin-nu kho, bhante, kesā Nāgaseno"-ti ? —"Na hi mahārājâ"-ti. —"Lomā Nāgaseno"-ti ? —"Na hi mahārājâ"-ti. —"Nakhā .... pe .... dantā taco maṃsaṃ nahāru aṭṭhī aṭṭhimiñjā vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ matthake matthaluṅgaṃ Nāgaseno"-ti ? —"Na hi mahārājâ"-ti. —"Kin-nu kho, bhante, Rūpaṃ Nāgaseno"-ti ? —"Na hi mahārājâ"-ti. —"Vedanā Nāgaseno-ti ? Saññā Nāgaseno-ti ? Saṃkhārā Nāgaseno-ti ? Viññāṇaṃ Nāgaseno"-ti ? —"Na hi mahārājâ"-ti. —"Kin-nu kho, bhante, rūpa-vedanā-saññā-saṃkhāra-viññāṇaṃ Nāgaseno"-ti ? —"Na hi mahārājâ"-ti. —"Kim-pana, bhante, aññatra rūpa-vedanā-saññā-saṃkhāra-viññāṇaṃ Nāgaseno"-ti ? —"Na hi mahārājâ"-ti. —"Tam-ahaṃ, bhante, pucchanto pucchanto na passāmi Nāgasenaṃ, saddo yeva nu kho, bhante, Nāgaseno ? Ko pan' ettha Nāgaseno ? Alikaṃ tvaṃ, bhante, bhāsasi musāvādaṃ ; n' atthi Nāgaseno"-ti.

"Tvaṃ kho 'si, mahārāja, khattiyasukhumālo accantasukhumālo, tassa te, mahārāja, majjhantikasamayaṃ tattāya bhūmiyā uṇhāya vālikāya kharā sakkhara-kaṭhala-vālikā madditvā pādena gacchantassa pādā rujanti, kāyo kilamati, cittaṃ upahaññati, dukkhasahagataṃ kāya-viññāṇaṃ uppajjati, kin-nu tvaṃ pāden' āgato 'si udāhu vāhanenâ"-ti ? —"Nâhaṃ, bhante, pāden' āgacchāmi, rathenâhaṃ āgato 'smî"-ti. —"Sace tvaṃ, mahārāja, rathen' āgato 'si, rathaṃ me ārocehi. Kin-nu, mahārāja, īsā ratho"-ti ? —"Na hi bhante"-ti. —"Akkho ratho-ti ? Cakkāni ratho-ti ? Rathapañjaraṃ ratho-ti ? Rathadaṇḍako ratho-ti ? Yugaṃ ratho-ti ? Rasmiyo ratho-ti ? Patodalaṭṭhi ratho"-ti ? —"Na hi bhante"-ti. —"Kin-nu kho, mahārāja, īsā-akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-patodaṃ ratho"-ti ? —"Na hi bhante"-ti. —"Kim-pana, mahārāja, aññatra īsā-akkha-cakka-rathapañjara-rathadaṇḍa-yuga-rasmi-patodaṃ ratho"-ti ? —"Na hi bhante"-ti. —"Tam-ahaṃ, mahārāja, pucchanto pucchanto na passāmi rathaṃ, saddo yeva nu kho, mahārāja, ratho ? Ko pan' ettha ratho ? Alikaṃ tvaṃ, mahārāja, bhāsasi musāvādaṃ ; n' atthi ratho. Tvaṃ 'si, mahārāja, sakala-Jambudīpe aggarājā, kassa pana tvaṃ bhāyitvā musā bhāsasî"-ti ? —"Nâhaṃ, bhante Nāgasena, musā bhaṇāmi, īsañ-ca paṭicca akkhañ-ca paṭicca cakkāni ca paṭicca ratha-pañjarañ-ca paṭicca rathadaṇḍakañ-ca paṭicca 'ratho'-ti saṃkhā samaññā paññatti vohāro nāmaṃ pavattatî"-ti.

"Sādhu kho tvaṃ, mahārāja, rathaṃ jānāsi ; evam-eva kho, mahārāja, mayham-pi kese ca paṭicca lome ca paṭicca .... pe .... matthaluṅgañ-ca paṭicca rūpañ-ca paṭicca vedanañ-ca paṭicca saññañ-ca paṭicca saṃkhāre ca paṭicca viññāṇañ-ca paṭicca 'Nāgaseno'-ti saṃkhā samaññā paññatti vohāro nāmamattaṃ pavattati, paramatthato pan' ettha puggalo n' ûpalabbhati. Bhāsitam-p' etaṃ, mahārāja, Vajirāya bhikkhuniyā Bhagavato sammukhā :

Yathā hi aṅgasambhārā hoti saddo 'ratho' iti,
evaṃ khandhesu santesu hoti 'satto'-ti sammuti"-ti.

10. Na ca So, Na ca Añño

(No Continuous Personal Identity)

Rājā āha: "Bhante Nāgasena, yo uppajjati so eva so, udāhu añño"-ti? Thero āha: "Na ca so, na ca añño"-ti.

"Opammaṃ karohî"-ti.

"Taṃ kiṃ maññasi, mahārāja? Yadā tvaṃ daharo taruṇo mando uttānaseyyako ahosi, so yeva tvaṃ etarahi mahanto"-ti? —"Na hi, bhante; añño so daharo taruṇo mando uttānaseyyako ahosi, añño ahaṃ etarahi mahanto"-ti. —"Evaṃ sante kho, mahārāja, mātā-ti pi na bhavissati, pitā-ti pi na bhavissati, ācariyo-ti pi na bhavissati, sippavā-ti pi na bhavissati, sīlavā-ti pi na bhavissati, paññavā-ti pi na bhavissati. Kin-nu kho, mahārāja, aññā eva kalalassa mātā, aññā abbudassa mātā; aññā pesiyā mātā, aññā ghanassa mātā; aññā khuddakassa mātā, aññā mahantassa mātā; añño sippaṃ sikkhati, añño sikkhito bhavati; añño pāpakammaṃ karoti, aññassa hattha-pādā chijjantî"-ti? —"Na hi bhante. Tvaṃ pana, bhante, evaṃ vutte kiṃ vadeyyāsî"-ti.

Thero āha: "Ahañ-ñeva kho, mahārāja, daharo ahosiṃ taruṇo mando uttānaseyyako, ahañ-ñeva etarahi mahanto, imañ-ñeva kāyaṃ nissāya sabbe te ekasaṅgahîtâ"-ti.

"Opammaṃ karohî"-ti.

"Yathā, mahārāja, kocid-eva puriso padīpaṃ padīpeyya, kiṃ so sabbarattiṃ dīpeyyâ"-ti? —"Āma, bhante, sabbarattiṃ dīpeyyâ"-ti. —"Kin-nu kho, mahārāja, yā purime yāme acci, sā majjhime yāme accî"-ti? —"Na hi bhante"-ti. —"Yā majjhime yāme acci, sā pacchime yāme accî"-ti? —"Na hi bhante"-ti.—"Kin-nu kho, mahārāja, añño so ahosi purime yāme padīpo, añño majjhime yāme padīpo, añño pacchime yāme padīpo"-ti? —"Na hi bhante, taṃ yeva nissāya sabbarattiṃ padīpito"-ti. —"Evam-eva kho, mahārāja, dhammasantati sandahati; añño uppajjati, añño nirujjhati; apubbaṃ acarimaṃ viya sandahati; tena na ca so, na ca añño pacchimaviññāṇasaṅgahaṃ gacchatî"-ti.

"Bhiyyo opammaṃ karohî"-ti.

"Yathā, mahārāja, khīraṃ duyhamānaṃ kālantarena dadhi parivatteyya, dadhito navanītaṃ, navanītato ghataṃ parivatteyya, yo nu kho, mahārāja, evaṃ vadeyya: yaṃ yeva khīraṃ, taṃ yeva dadhi, taṃ yeva navanītaṃ, taṃ yeva ghatan-ti, sammā nu kho so, mahārāja,

vadamāno vadeyyâ''-ti ? —''Na hi bhante, taṃ yeva nissāya sambhūtan''-ti. —''Evam-eva kho, mahārāja, dhammasantati sandahati ; añño uppajjati, añño nirujjhati ; apubbaṃ acarimaṃ viya sandahati ; tena na ca so, na ca añño pacchimaviññāṇasaṅgahaṃ gacchatî''-ti.

11. Ko Paṭisandahati ?

(Rebirth is not Transmigration)

Rājā āha : ''Bhante Nāgasena, ko paṭisandahatî''-ti ?

Thero āha : ''Nāmarūpaṃ kho, mahārāja, paṭisandahatî''-ti. — ''Kiṃ imaṃ yeva nāmarūpaṃ paṭisandahatî''-ti? —''Na kho, mahārāja, imaṃ yeva nāmarūpaṃ paṭisandahati, iminā pana, mahārāja, nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahatî''-ti. —''Yadi, bhante, na imaṃ yeva nāmarūpaṃ paṭisandahati, nanu so mutto bhavissati pāpakehi kammehî''-ti ?

Thero āha : ''Yadi na paṭisandaheyya, mutto bhaveyya pāpakehi kammehi ; yasmā ca kho, mahārāja, paṭisandahati, tasmā na mutto pāpakehi kammehî''-ti.

''Opammaṃ karohî''-ti.

''Yathā, mahārāja, kocid-eva puriso aññatarassa purisassa ambaṃ avahareyya, tam-enaṃ ambasāmiko gahetvā raññho dasseyya : 'iminā, deva, purisena mayhaṃ ambā avahaṭâ'-ti. So evaṃ vadeyya : 'nâhaṃ, deva, imassa ambe avaharāmi ; aññe te ambā ye iminā ropitā, aññe te ambā ye mayā avahaṭā, nâhaṃ daṇḍappatto'-ti. Kin-nu kho so, mahārāja, puriso daṇḍappatto bhaveyyâ''-ti ? —''Āma, bhante, daṇḍappatto bhaveyyâ''-ti. —''Kena kāraṇenâ''-ti ? —''Kiñcâpi so evaṃ vadeyya, purimaṃ, bhante, ambaṃ apaccakkhāya pacchimena ambena so puriso daṇḍappatto bhaveyyâ''-ti. —''Evam-eva kho, mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi kammehî''-ti.

''Bhiyyo opammaṃ karohî''-ti.

''Yathā, mahārāja, koci puriso aññatarassa purisassa sāliṃ avahareyya .... pe .... ucchuṃ avahareyya .... pe .... ; yathā, mahārāja,

koci puriso hemantike kāle aggiṃ jāletvā visīvetvā avijjhāpetvā pakkameyya, atha kho so aggi aññatarassa purisassa khettaṃ ḍaheyya, tam-enaṃ khettasāmiko gahetvā rañño dasseyya: 'iminā, deva, purisena mayhaṃ khettaṃ daḍḍhan-ti. So evaṃ vadeyya: 'nâhaṃ, deva, imassa khettaṃ jhāpemi; aññο so aggi yo mayā avijjhāpito, aññο so aggi yen' imassa khettaṃ daḍḍhaṃ, nâhaṃ daṇḍappatto'-ti. Kin-nu so, mahārāja, puriso daṇḍappatto bhaveyyâ''-ti? —"Āma bhante, daṇḍappatto bhaveyyâ''-ti. —"Kena kāraṇenâ''-ti? —"Kiñcâpi so evaṃ vadeyya, purimaṃ, bhante, aggiṃ apaccakkhāya pacchimena agginā so puriso daṇḍappatto bhaveyyâ''-ti. —"Evam-eva kho, mahārāja, iminā nāmarūpena kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi kammehî''-ti.

"Bhiyyo opammaṃ karohî''-ti.

"Yathā, mahārāja, kocid-eva puriso daharim dārikaṃ vāretvā suṅkaṃ datvā pakkameyya, sā aparena samayena mahatī assa vayappattā, tato aññο puriso suṅkaṃ datvā vivāhaṃ kareyya. Itaro āgantvā evaṃ vadeyya: 'kissa pana me tvaṃ, ambho purisa, bhariyaṃ nesî'-ti? So evaṃ vadeyya: 'nâhaṃ tava bhariyaṃ nemi; aññā sā dārikā daharī taruṇī yā tayā vāritā ca dinnasuṅkā ca, aññā 'yaṃ dārikā mahatī vayappattā mayā vāritā ca dinnasuṅkā câ'-ti. Te vivadamānā tava santike āgaccheyyuṃ, kassa tvaṃ, mahārāja, atthaṃ dhāreyyāsî''-ti? —"Purimassa bhante''-ti. —"Kiṃkāraṇâ''-ti? —"Kiñcâpi so evaṃ vadeyya, api ca tato yeva sā mahatī nibbattâ''-ti. —"Evam-eva kho, mahārāja, kiñcâpi aññaṃ māraṇantikaṃ nāmarūpaṃ, aññaṃ paṭisandhismiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehî''-ti.

"Bhiyyo opammaṃ karohî''-ti.

"Yathā, mahārāja, kocid-eva puriso gopālakassa hatthato khīraghaṭaṃ kiṇitvā tass' eva hatthe nikkhipitvā pakkameyya: 'sve gahetvā gamissāmî'-ti; taṃ aparajju dadhi sampajjeyya. So āgantvā evaṃ vadeyya: 'dehi me khīraghaṭan'-ti. So dadhiṃ dasseyya. Itaro evaṃ vadeyya: 'nâhaṃ tava hatthato dadhiṃ kiṇāmi, dehi me khīraghaṭan'-ti. So evaṃ vadeyya: 'ajānato te khīraṃ dadhibhūtan'-ti. Te vivadamānā tava santike āgaccheyyuṃ, kassa tvaṃ, mahārāja, atthaṃ dhāreyyāsî''-ti? —"Gopālakassa bhante''-ti. —"Kiṃkāraṇâ''-ti? —"Kiñcâpi so evaṃ vadeyya, api ca tato yeva taṃ nibbattan''-ti.

—"Evam-eva kho, mahārāja, kiñcâpi aññaṃ māraṇantikaṃ nāmarūpaṃ, aññaṃ paṭisandhismiṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehî"-ti.

12. Kamma

Rājā āha: "Bhante Nāgasena, yān' imāni pañc' āyatanāni, kin-nu tāni nānākammehi nibbattāni udāhu ekena kammenâ"-ti?

Thero āha: "Nānākammehi, mahārāja, nibbattāni, na ekena kammenâ"-ti. —"Opammaṃ karohî"-ti. —"Taṃ kiṃ maññasi, mahārāja? Ekasmiṃ khette pañca bījāni vapeyyuṃ, tesaṃ nānābījānaṃ nānāphalāni nibbatteyyun"-ti? —"Āma bhante, nibbatteyyun"-ti. —"Evam-eva kho, mahārāja, yān' imāni pañc' āyatanāni tāni nānākammehi nibbattāni, na ekena kammenâ"-ti.

Rājā āha: "Bhante Nāgasena, kena kāraṇena manussā na sabbe samakā: aññe appâyukā, aññe dīghâyukā; aññe bavhâbādhā, aññe appâbādhā; aññe dubbaṇṇā, aññe vaṇṇavanto; aññe appesakkhā, aññe mahesakkhā; aññe appabhogā, aññe mahābhogā; aññe nīcakulinā, aññe mahākulinā; aññe duppaññā, aññe paññāvanto"-ti?

Thero āha: "Kissa pana, mahārāja, rukkhā na sabbe samakā: aññe ambilā, aññe lavaṇā, aññe tittakā, aññe kaṭukā, aññe kasāvā, aññe madhurâ"-ti? —"Maññāmi, bhante, bījānaṃ nānākaraṇenâ"-ti? —"Evam-eva kho, mahārāja, kammānaṃ nānākaraṇena manussā na sabbe samakā: aññe appâyukā, aññe dīghâyukā; .... pe .... aññe duppaññā, aññe paññāvanto. Bhāsitam-p' etaṃ, mahārāja, Bhagavatā: 'Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, kammaṃ satte vibhajati, yad-idaṃ hīnapaṇītatāyâ"-ti.

"Kallo 'si, bhante Nāgasenâ"-ti.

13. Vāyāma

Rājā āha : "Bhante Nāgasena, tumhe bhaṇatha : 'kin-ti imaṃ dukkhaṃ nirujjheyya, aññañ-ca dukkhaṃ na uppajjeyyâ-ti, etad-atthā[1], mahārāja, amhākaṃ pabbajjâ'-ti. Kiṃ paṭigacc' eva vāyamitena, nanu sampatte kāle vāyamitabban"-ti ?

Thero āha : "Sampatte kāle, mahārāja, vāyāmo akiccakaro bhavati, paṭigacc' eva vāyāmo kiccakaro bhavatî"-ti. —"Opammaṃ karohî"-ti. —"Taṃ kiṃ maññasi, mahārāja ? Yadā tvaṃ pipāsito bhaveyyāsi tadā tvaṃ udapānaṃ khaṇāpeyyāsi, taḷākaṃ khaṇāpeyyāsi : 'pānīyaṃ pivissāmî' "-ti ? —"Na hi bhante"-ti. —"Evam-eva kho, mahārāja, sampatte kāle vāyāmo akiccakaro bhavati, paṭigacc' eva vāyāmo kiccakaro bhavatî"-ti. —"Bhiyyo opammaṃ karohî"-ti. —"Taṃ kiṃ maññasi, mahārāja ? Yadā tvaṃ bubhukkhito bhaveyyāsi tadā tvaṃ khettaṃ kasāpeyyāsi, sāliṃ ropāpeyyāsi, dhaññaṃ atiharāpeyyāsi : 'bhattaṃ bhuñjissāmî' "-ti ? —"Na hi bhante"-ti. —"Evam-eva kho, mahārāja, sampatte kāle vāyāmo akiccakaro bhavati, paṭigacc' eva vāyāmo kiccakaro bhavatî"-ti. —"Bhiyyo opammaṃ karohî"-ti. —"Taṃ kiṃ maññasi, mahārāja ? Yadā te saṅgāmo paccupaṭṭhito bhaveyya tadā tvaṃ parikhaṃ khaṇāpeyyāsi, pākāraṃ kārāpeyyāsi, gopuraṃ kārāpeyyāsi, aṭṭālakaṃ[2] kārāpeyyāsi, dhaññaṃ atiharāpeyyāsi, tadā tvaṃ hatthismiṃ sikkheyyāsi, assasmiṃ sikkheyyāsi, rathasmiṃ sikkheyyāsi, dhanusmiṃ sikkheyyāsi, tharusmiṃ sikkheyyāsî"-ti ? —"Na hi bhante"-ti. —"Evam-eva kho, mahārāja, sampatte kāle vāyāmo akiccakaro bhavati, paṭigacc' eva vāyāmo kiccakaro bhavati. Bhāsitam-p' etaṃ, mahārāja, Bhagavatā :

'Paṭigacc' eva taṃ kayirā yaṃ jaññā hitam-attano ;
na sākaṭika-cintāya, mantā' dhīro parakkame.
Yathā sākaṭiko nāma samaṃ hitvā mahāpathaṃ
visamaṃ maggaṃ āruyha akkhacchinno va jhāyati,
Evaṃ dhammā apakkamma adhammaṃ anuvattiya
mano[3] maccumukhampatto akkhacchinno va socatî' "-ti.

[1] Variant : *etad-atthāya*. [2] Variant : *aṭṭālaṃ*.

[3] The reading is *māno* in Saṃyutta Nikāya, II. 22, where the verses occur. Trenckner's Note : '*māno* perhaps means *mānaco*.'

14. Sīla

Rājā āha : "Kiṃlakkhaṇaṃ, bhante, Sīlan"-ti ? —"Patiṭṭhānalakkhaṇaṃ, mahārāja, Sīlaṃ ; sabbesaṃ kusalānaṃ dhammānaṃ, indriya-bala-bojjhaṅga-magga-satipaṭṭhāna-sammappadhāna - iddhipāda-jhāna-vimokkha-samādhi-samāpattīnaṃ, Sīlaṃ patiṭṭhā. Sīle patiṭṭhitassa kho, mahārāja, sabbe kusalā dhammā na parihāyanti"-ti.

"Opammaṃ karohî"-ti.

"Yathā, mahārāja, ye keci bījagāmabhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te paṭhaviṃ nissāya paṭhaviyaṃ patiṭṭhāya vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti, evam-eva kho, mahārāja, yogâvacaro Sīlaṃ nissāya Sīle patiṭṭhāya pañc' indriyāni bhāveti : saddh' indriyaṃ, viriy' indriyaṃ, sat' indriyaṃ, samādh' indriyaṃ, paññ' indriyan"-ti. —"Bhiyyo opammaṃ karohî"-ti. —"Yathā, mahārāja, ye keci balakaraṇīyā kammantā karīyanti, sabbe te paṭhaviṃ nissāya paṭhaviyaṃ patiṭṭhāya kammantā karīyanti, evam-eva kho, mahārāja, yogâvacaro Sīlaṃ nissāya Sīle patiṭṭhāya pañc' indriyāni bhāveti : saddh' indriyaṃ, viriy' indriyaṃ, sat' indriyaṃ, samādh' indriyaṃ, paññ' indriyan"-ti. —"Bhiyyo opammaṃ karohî"-ti. —"Yathā, mahārāja, nagaravaḍḍhaki nagaraṃ māpetukāmo paṭhamaṃ nagaraṭṭhānaṃ sodhāpetvā khāṇukaṇṭakaṃ apakaḍḍhāpetvā samaṃ kārāpetvā tato aparabhāge vīthi-catukka-siṅghāṭakâdi-paricchedena vibhajitvā nagaraṃ māpeti, evam-eva kho, mahārāja, yogâvacaro Sīlaṃ nissāya Sīle patiṭṭhāya pañc' indriyāni bhāveti : saddh' indriyaṃ .... pe .... paññ' indriyaṃ. Bhāsitam-p' etaṃ, mahārāja, Bhagavatā :

'Sīle patiṭṭhāya naro sapañño cittaṃ paññañ-ca bhāvayaṃ
ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭan'-ti.

'Ayaṃ patiṭṭhā dharaṇī va pāṇinaṃ,
idañ-ca mūlaṃ kusalâbhivuddhiyā,
mukhañ-c' idaṃ sabbajinânusāsane,
yo sīlakhandho varapātimokkhiyo' "-ti.

15. Saddhā

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇā Saddhâ"-ti ?

"Sampasādana-lakkhaṇā ca, mahārāja, Saddhā, sampakkhandana-lakkhaṇā câ"-ti.

"Kathaṃ, bhante, sampasādana-lakkhaṇā Saddhâ"-ti ? —"Saddhā kho, mahārāja, uppajjamānā nīvaraṇe vikkhambheti, vinīvaraṇaṃ cittaṃ hoti acchaṃ vippasannaṃ anāvilaṃ, evam kho, mahārāja, sampasādana-lakkhaṇā Saddhâ"-ti. —"Opammaṃ karohî"-ti. —"Yathā, mahārāja, rājā cakkavattī caturaṅginiyā senāya saddhiṃ addhānamaggapaṭipanno parittaṃ udakaṃ tareyya, taṃ udakaṃ hatthīhi ca assehi ca rathehi ca pattīhi ca khubhitaṃ bhaveyya āvilaṃ luḷitaṃ kalalībhūtaṃ, uttiṇṇo ca rājā cakkavattī manusse āṇāpeyya : 'pānīyaṃ, bhaṇe, āharatha, pivissāmî'-ti. Rañño udakappasādako maṇi bhaveyya. 'Evaṃ devâ'-ti kho te manussā rañño cakkavattissa paṭissutvā taṃ udakappasādakaṃ maṇiṃ udake pakkhipeyyuṃ. Tasmiṃ udake pakkhittamatte saṅkha-sevāla-paṇakaṃ vigaccheyya kaddamo ca sannisīdeyya, acchaṃ bhaveyya udakaṃ vippasannaṃ anāvilaṃ. Tato rañño cakkavattissa pānīyaṃ upanāmeyyuṃ : 'pivatu devo pānīyan'-ti. Yathā, mahārāja, udakaṃ evaṃ cittaṃ daṭṭhabbaṃ, yathā te manussā evaṃ yogâvacaro daṭṭhabbo, yathā saṅkha-sevāla-paṇakaṃ kaddamo ca evaṃ kilesā daṭṭhabbā, yathā udakappasādako maṇi evaṃ Saddhā daṭṭhabbā ; yathā udakappasādake maṇimhi udake pakkhittamatte saṅkha-sevāla-paṇakaṃ vigaccheyya kaddamo ca sannisīdeyya, acchaṃ bhaveyya udakaṃ vippasannaṃ anāvilaṃ, evam-eva kho, mahārāja, Saddhā uppajjamānā nīvaraṇe vikkhambheti, vinīvaraṇaṃ cittaṃ hoti acchaṃ vippasannaṃ anāvilaṃ. Evaṃ kho, mahārāja, sampasādana-lakkhaṇā Saddhâ"-ti.

"Kathaṃ, bhante, sampakkhandana-lakkhaṇā Saddhâ"-ti ?

"Yathā, mahārāja, yogâvacaro aññesaṃ cittaṃ vimuttaṃ passitvā sotâpattiphale vā sakadâgāmiphale vā anāgāmiphale vā arahatte vā sampakkhandati, yogaṃ karoti appattassa pattiyā anadhigatassa adhigamāya a-sacchikatassa sacchikiriyāya, evaṃ kho, mahārāja, sampakkhandana-lakkhaṇā Saddhâ"-ti. —"Opammaṃ karohî"-ti. —"Yathā, mahārāja, uparipabbate mahāmegho abhippavasseyya, taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbata-kandara-padara-sākhā paripūretvā nadiṃ paripūreyya, sā ubhato kūlāni saṃvissandantī gaccheyya, atha mahājanakāyo āgantvā tassā nadiyā uttānataṃ vā gambhīrataṃ vā

ajānanto bhīto vitthato tīre tiṭṭheyya, ath' aññataro puriso āgantvā attano thāmañ-ca balañ-ca sampassanto gāḷhaṃ kacchaṃ bandhitvā pakkhanditvā tareyya, taṃ tiṇṇaṃ passitvā mahājanakāyo pi tareyya, evam-eva kho, mahārāja, yogâvacaro aññesaṃ cittaṃ vimuttaṃ passitvā sotâpattiphale vā sakadâgāmiphale vā anāgāmiphale vā arahatte vā sampakkhandati, yogaṃ karoti appattassa pattiyā anadhigatassa adhigamāya a-sacchikatassa sacchikiriyāya. Evaṃ kho, mahārāja, sampakkhandana-lakkhaṇā Saddhā. Bhāsitam-p' etaṃ, mahārāja, Bhagavatā Saṃyuttanikāyavare :

'Saddhāya taratī oghaṃ, appamādena aṇṇavaṃ,
viriyena dukkham-acceti, paññāya parisujjhatī' ''-ti.

16. Viriya

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇaṃ Viriyan"-ti ?

"Upatthambhana-lakkhaṇaṃ, mahārāja, Viriyaṃ. Viriy'ûpatthambhitā sabbe kusalā dhammā na parihāyantī"-ti.

"Opammaṃ karohî"-ti.

"Yathā, mahārāja, puriso gehe patante aññena dārunā upatthambheyya, upatthambhitaṃ santaṃ evan-taṃ gehaṃ na pateyya, evam-eva kho, mahārāja, upatthambhana-lakkhaṇaṃ Viriyaṃ. Viriy'ûpatthambhitā sabbe kusalā dhammā na parihāyantī"-ti. —"Bhiyyo opammaṃ karohî"-ti. —"Yathā, mahārāja, parittakaṃ senaṃ mahatī senā bhañjeyya, tato rājā aññam-aññaṃ anusāreyya anupeseyya, tāya saddhiṃ parittakā senā mahantaṃ senaṃ bhañjeyya, evam-eva kho, mahārāja, upatthambhana-lakkhaṇaṃ Viriyaṃ. Viriy'ûpatthambhitā sabbe kusalā dhammā na parihāyanti. Bhāsitam-p' etaṃ, mahārāja, Bhagavatā : 'Viriyavā kho, bhikkhave, ariyasāvako akusalaṃ pajahati kusalaṃ bhāveti, sâvajjaṃ pajahati anavajjaṃ bhāveti, suddham-attānaṃ pariharatī' ''-ti.

17. Sati

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇā Satî"-ti ?

"Apilāpana-lakkhaṇā, mahārāja, Sati, upagaṇhana-lakkhaṇā câ"-ti.

"Kathaṃ, bhante, apilāpana-lakkhaṇā Satî"-ti ? —"Sati, mahārāja, uppajjamānā kusalâkusala-sâvajjânavajja-hīnappaṇīta-kaṇhasukka-sappaṭibhāga-dhamme apilāpeti : 'ime cattāro satipaṭṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā, imāni pañc' indriyāni, imāni pañca balāni, ime satta bojjhaṅgā, ayaṃ ariyo aṭṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ vijjā, ayaṃ vimuttî'-ti ; tato yogâvacaro sevitabbe dhamme sevati, a-sevitabbe dhamme na sevati, bhajitabbe dhamme bhajati, na-bhajitabbe dhamme na bhajati. Evaṃ kho, mahārāja, apilāpana-lakkhaṇā Satî"-ti. —"Opammaṃ karohî"-ti. —"Yathā, mahārāja, raññō cakkavattissa bhaṇḍâgāriko rājānaṃ cakkavattiṃ sāyapātaṃ yasaṃ sarāpeti : 'ettakā, deva, te hatthī, ettakā assā, ettakā rathā, ettakā pattī, ettakaṃ hiraññaṃ, ettakaṃ suvaṇṇaṃ, ettakaṃ sāpateyyaṃ, taṃ devo saratû'-ti raññō sāpateyyaṃ apilāpeti, evam-eva kho, mahārāja, Sati uppajjamānā kusalâkusala-sâvajjânavajja-hīnappaṇīta-kaṇhasukka-sappaṭibhāga-dhamme apilāpeti : 'ime cattāro satipaṭṭhānā, ime cattāro sammappadhānā, ... pe ...., ayaṃ vijjā, ayaṃ vimuttî-ti ; tato yogâvacaro sevitabbe dhamme sevati, a-sevitabbe dhamme na sevati, bhajitabbe dhamme bhajati, na-bhajitabbe dhamme na bhajati. Evaṃ kho, mahārāja, apilāpana-lakkhaṇā Satî"-ti.

"Kathaṃ, bhante, upagaṇhana-lakkhaṇā Satî"-ti ?—"Sati, mahārāja, uppajjamānā hitâhitānaṃ dhammānaṃ gatiyo samannesati : 'ime dhammā hitā, ime dhammā ahitā, ime dhammā upakārā, ime dhammā anupakārâ'-ti ; tato yogâvacaro ahite dhamme apanudeti, hite dhamme upagaṇhāti, anupakāre dhamme apanudeti, upakāre dhamme upagaṇhāti. Evaṃ kho, mahārāja, upagaṇhana-lakkhaṇā Satî"-ti. — "Opammaṃ karohî"-ti. —"Yathā, mahārāja, raññō cakkavattissa pariṇāyaka-ratanaṃ raññō hitâhite jānāti : 'ime raññō hitā ime ahitā, ime upakārā ime anupakārâ'-ti, tato ahite apanudeti, hite upagaṇhāti, anupakāre apanudeti, upakāre upagaṇhāti ; evam-eva kho, mahārāja, Sati uppajjamānā hitâhitānaṃ dhammānaṃ gatiyo samannesati : 'ime dhammā hitā, ime dhammā ahitā, ime dhammā upakārā, ime dhammā anupakārâ'-ti ; tato yogâvacaro ahite dhamme apanudeti, hite dhamme upagaṇhāti, anupakāre dhamme apanudeti, upakāre

dhamme upagaṇhāti. Evaṃ kho, mahārāja, upagaṇhana-lakkhaṇā Sati. Bhāsitam-p' etaṃ, mahārāja, Bhagavatā : 'Satiñ-ca khvâhaṃ, bhikkhave, sabbatthikaṃ vadāmî' "-ti.

18. Samādhi

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇo Samādhî"-ti ?

"Pamukha-lakkhaṇo, mahārāja, Samādhi; ye keci kusalā dhammā, sabbe te Samādhi-pamukhā honti Samādhi-ninnā Samādhi-poṇā Samādhi-pabbhārâ"-ti. —"Opammaṃ karohî"-ti. —"Yathā, mahārāja, kūṭāgārassa yā kāci gopānasiyo, sabbā tā kūṭaṅgamā honti kūṭaninnā kūṭasamosaraṇā, kūṭaṃ tāsaṃ aggam-akkhāyati ; evam-eva kho, mahārāja, ye keci kusalā dhammā, sabbe te Samādhi-pamukhā honti Samādhi-ninnā Samādhi-poṇā Samādhi-pabbhārâ"-ti. —"Bhiyyo opammaṃ karohî"-ti.—"Yathā, mahārāja, koci rājā caturaṅginiyā senāya saddhiṃ saṅgāmaṃ otareyya, sabbā va senā, hatthī ca assā ca rathā ca pattī ca, tappamukhā bhaveyyuṃ tanninnā tapponā tappabbhārā, taṃ yeva anupariyāyeyyuṃ ; evam-eva kho, mahārāja, ye keci kusalā dhammā, sabbe te Samādhi-pamukhā Samādhi-ninnā Samādhi-poṇā Samādhi-pabbhārā. Evaṃ kho, mahārāja, pamukha-lakkhano Samādhi. Bhāsitam-p' etaṃ, mahārāja, Bhagavatā : 'Samādhiṃ, bhikkhave, bhāvetha, samāhito yathābhūtaṃ pajānātî' "-ti.

19. Paññā

Rājā āha : "Bhante Nāgasena, kiṃlakkhaṇā Paññâ"-ti ?

"Chedana-lakkhaṇā, mahārāja, Paññâ-ti. Yathā, mahārāja, yavalāvako vāmena hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dattaṃ gahetvā dattena chindati, evam-eva kho, mahārāja, yogâvacaro manasikārena mānasaṃ gahetvā Paññāya kilese chindati. Evaṃ kho, mahārāja, chedana-lakkhaṇā Paññâ-ti. Api ca obhāsana-lakkhaṇā pi Paññâ"-ti.

"Kathaṃ, bhante, obhāsana-lakkhaṇā Paññâ"-ti ? —"Paññā, mahārāja, uppajjamānā avijj'andhakāraṃ vidhameti, vijj'obhāsaṃ janeti,

ñāṇâlokaṃ vidaṃseti, ariyasaccāni pākaṭāni karoti ; tato yogâvacaro aniccan-ti vā dukkhan-ti vā anattâ-ti vā sammappaññāya passati"-ti. —"Opammaṃ karohi"-ti. —"Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, paviṭṭho padīpo andhakāraṃ vidhameti, obhāsaṃ janeti, ālokaṃ vidaṃseti, rūpāni pākaṭāni karoti ; evam-eva kho, mahārāja, Paññā uppajjamānā avijj'andhakāraṃ vidhameti, vijj'obhāsaṃ janeti, ñāṇâlokaṃ vidaṃseti, ariyasaccāni pākaṭāni karoti ; tato yogâvacaro aniccan-ti vā dukkhan-ti vā anattâ-ti vā sammappaññāya passati. Evaṃ kho, mahārāja, obhāsana-lakkhaṇā Paññâ"-ti.

20. Gihī and Pabbajita

"Bhante Nāgasena, bhāsitam-p' etaṃ Bhagavatā : 'Gihino vā 'haṃ, bhikkhave, pabbajitassa vā sammā-paṭipattiṃ vaṇṇemi : gihī vā, bhikkhave, pabbajito vā sammā paṭipanno sammā-paṭipattâdhikaraṇaṃ ārādhako hoti ñāyaṃ dhammaṃ kusalan'-ti. Yadi, bhante Nāgasena, gihī odāta-vasano kāmabhogī putta-dāra-sambādhasayanaṃ ajjhāvasanto Kāsika-candanaṃ paccanubhonto mālā-gandha-vilepanaṃ dhārento jātarūpa-rajataṃ sādiyanto maṇi-kanaka-vicitta-molibaddho sammā paṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, pabbajito pi bhaṇḍu kāsāvavattha-vasano parapiṇḍaṃ ajjhupagato catusu sīlakkhan-dhesu sammā paripūrakārī diyaḍḍhesu sikkhāpadasatesu samādāya vattanto terasasu dhutaguṇesu anavasesaṃ vattanto sammā paṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ ; tattha, bhante, ko viseso gihino vā pabbajitassa vā ? Aphalaṃ hoti tapokammaṃ, niratthikā pabbajjā, vañjhā sikkhāpada-gopanā, mogha ṃ dhutaguṇa-samādānaṃ. Kiṃ tattha dukkham-anuciṇṇena ? Nanu nāma sukhen'eva sukkhaṃ adhigantabban"-ti ?

"Bhāsitam-p' etaṃ, mahārāja, Bhagavatā : 'Gihino vā 'haṃ, bhikkhave, pabbajitassa vā .... pe .... ārādhako hoti ñāyaṃ dhammaṃ kusalan'-ti. Evam-etaṃ, mahārāja, sammā paṭipanno va seṭṭho. Pabbajito pi, mahārāja, 'pabbajito 'mhi'-ti na sammā paṭipajjeyya, atha kho so ārakā va sāmaññā, ārakā va brahmaññā ; pag'eva gihī odāta-vasano. Gihī pi, mahārāja, sammā paṭipanno ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Pabbajito pi, mahārāja, sammā paṭipanno ārādhako hoti ñāyaṃ

dhammaṃ kusalaṃ. Api ca, mahārāja, pabbajito va sāmaññassa issaro adhipati. Pabbajjā, mahārāja, bahuguṇā anekaguṇā appamāṇaguṇā, na sakkā pabbajjāya guṇā parimāṇaṃ kātuṃ. Yathā, mahārāja, kāmadadassa maṇiratanassa na sakkā dhanena aggho parimāṇaṃ kātuṃ : 'ettakaṃ maṇiratanassa mūlan'-ti ; evam-eva kho, mahārāja, pabbajjā bahuguṇā anekaguṇā appamāṇaguṇā, na sakkā pabbajjāya guṇā parimāṇaṃ kātuṃ. Yathā vā pana, mahārāja, mahāsamudde ūmiyo na sakkā parimāṇaṃ kātuṃ : 'ettakā mahāsamudde ūmiyo'-ti ; evam-eva kho, mahārāja, pabbajjā bahuguṇā anekaguṇā appamāṇaguṇā, na sakkā pabbajjāya guṇā parimāṇaṃ kātuṃ. Pabbajitassa, mahārāja, yaṃ kiñci karaṇīyaṃ sabban-taṃ khippam-eva samijjhati, no cirarattāya. Kiṃ kāraṇaṃ ? Pabbajito, mahārāja, appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho āraddhaviriyo nirālayo aniketo paripuṇṇasīlo sallekhitâcāro dhutapaṭipattikusalo hoti ; taṃkāraṇā pabbajitassa yaṃ kiñci karaṇīyaṃ sabban-taṃ khippam-eva samijjhati, no cirarattāya. Yathā, mahārāja, niggaṇṭhi-sama-sudhota-uju-vimala-nārāco susajjito sammā vahati, evam-eva kho, mahārāja, pabbajitassa yaṃ kiñci karaṇīyaṃ sabbantaṃ khippam-eva samijjhati, no cirarattāyâ''-ti.

"Sādhu, bhante Nāgasena, evam-etaṃ tathā sampaṭicchāmî''-ti.

21. Buddho Pūjaṃ Sâdiyati ?

Rājā āha : "Bhante Nāgasena, ime titthiyā evaṃ bhaṇanti : 'Yadi Buddho pūjaṃ sādiyati, na parinibbuto Buddho, saṃyutto lokena, antobhaviko lokasmiṃ, lokasādhāraṇo, tasmā tassa kato adhikāro vañjho bhavati aphalo ; yadi parinibbuto, visaṃyutto lokena, nissaṭo sabbabhavehi, tassa pūjā na uppajjati, parinibbuto na kiñci sādiyati, asādiyantassa kato adhikāro vañjho bhavati aphalo'-ti. Ubhatokoṭiko eso pañho. N' eso visayo appattamānasānaṃ, mahantānaṃ yev' eso visayo. Bhind' etaṃ diṭṭhijālaṃ, ekaṃse ṭhapaya. Tav' eso pañho anuppatto, anāgatānaṃ Jinaputtānaṃ cakkhuṃ dehi paravāda-niggahāyâ''-ti.

Thero āha : "Parinibbuto, mahārāja, Bhagavā, na ca Bhagavā pūjaṃ sādiyati. Bodhimūle yeva Tathāgatassa sādiyanā pahīnā,

kim-pana anupādisesāya nibbāna-dhātuyā parinibbutassa. Bhāsitam-p' etaṃ, mahārāja, therena Sāriputtena Dhamma-senāpatinā :

'Pūjiyantā asamasamā sadevamānusehi te
na sādiyanti sakkāraṃ, buddhānaṃ esa dhammatâ' "-ti.

Rājā āha : "Bhante Nāgasena, putto vā pituno vaṇṇaṃ bhāsati, pitā vā puttassa vaṇṇaṃ bhāsati, na c' etaṃ kāraṇaṃ paravādānaṃ niggahāya, pasāda-ppakāsanam nām' etaṃ, iṅgha me tvaṃ tattha kāraṇaṃ sammā brūhi sakavādassa patiṭṭhāpanāya diṭṭhijāla-viniveṭhanāyâ"-ti.

Thero āha : "Parinibbuto, mahārāja, Bhagavā, na ca Bhagavā pūjaṃ sādiyati. Asādiyantass' eva Tathāgatassa devamanussā dhātu-ratanaṃ vatthuṃ karitvā Tathāgatassa ñāṇa-ratanârammaṇena sammā-paṭipattiṃ sevantā tisso sampattiyo paṭilabhanti. Yathā, mahārāja, mahati-mahā-aggikkhandho pajjalitvā nibbāyeyya, api nu kho so, mahā-rāja, aggikkhandho sādiyati tiṇakaṭṭh' upādānan"-ti ? —"Jalamāno pi so, bhante, mahā-aggikkhandho tiṇakaṭṭh' upādānaṃ na sādiyati, kim-pana nibbuto upasanto acetano sādiyatî"-ti ? —"Tasmiṃ pana, mahārāja, aggikkhandhe uparate upasante, loke aggi suñño hotî-ti ? — "Na hi, bhante, kaṭṭhaṃ aggissa vatthu hoti upādānaṃ, ye keci manussā aggikāmā te attano thāma-bala-viriyena paccatta-purisakārena kaṭṭhaṃ manthayitvā aggiṃ nibbattetvā tena agginā aggikaraṇīyāni karontî"-ti. —"Tena hi, mahārāja, titthiyānaṃ vacanaṃ micchā bhavati : 'asādiyantassa kato adhikāro vañjho bhavati aphalo'-ti. Yathā, mahārāja, mahati-mahā-aggikkhandho pajjali, evam-eva Bhagavā dasa-sahassimhi lokadhātuyā buddhasiriyā pajjali ; yathā, mahārāja, mahati-mahā-aggikkhandho pajjalitvā nibbuto, evam-eva Bhagavā dasa-sahassimhi lokadhātuyā buddhasiriyā pajjalitvā anupā-disesāya nibbāna-dhātuyā parinibbuto ; yathā, mahārāja, nibbuto aggik-khandho tiṇakaṭṭh' upādānaṃ na sādiyati, evam-eva kho Lokahitassa sādiyanā pahīnā upasantā ; yathā, mahārāja, manussā, nibbute aggik-khandhe anupādāne, attano thāma-bala-viriyena paccatta-purisakārena kaṭṭhaṃ manthayitvā aggiṃ nibbattetvā tena agginā aggikaraṇīyāni kammāni karonti, evam-eva devamanussā Tathāgatassa parinibbutassa asādiyantass' eva dhātu-ratanaṃ vatthuṃ karitvā Tathāgatassa ñāṇa-ratanârammaṇena sammā-paṭipattiṃ sevantā tisso samāpattiyo paṭilabhanti. Iminā pi, mahārāja, kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avañjho bhavati saphalo"-ti.

22. Atthi So Bhagavā ?

Rājā āha · "Bhante Nāgasena, kim-pana Buddho tayā diṭṭho"-ti ? —"Na hi mahārājâ"-ti. —"Kim-pana te ācariyehi Buddho diṭṭho"-ti ? —"Na hi mahārājâ"-ti. —"Bhante Nāgasena, na kira tayā Buddho diṭṭho, nâpi kira te ācariyehi Buddho diṭṭho. Tena hi, bhante Nāgasena, n' atthi Buddho, na h' ettha Buddho paññāyatî"-ti. —"Atthi pana te, mahārāja, pubbakā khattiyā ye te tava khattiya-vaṃsassa pubbaṅgamâ"-ti ? —"Āma bhante ; ko saṃsayo ? Atthi pubbakā khattiyā ye mama khattiya-vaṃsassa pubbaṅgamâ"-ti. —"Diṭṭhapubbā tayā, mahārāja, pubbakā khattiyâ"-ti ? —"Na hi bhante"-ti. —"Ye pana taṃ, mahārāja, anusāsanti, purohitā senāpatino akkhadassā mahāmattā, tehi pubbakā khattiyā diṭṭhapubbâ"-ti ? —"Na hi bhante"-ti. —"Yadi pana te, mahārāja, pubbakā khattiyā na diṭṭhā, nâpi kira te anusāsakehi pubbakā khattiyā diṭṭhā, kattha pubbakā khattiyā ? Na h' ettha pubbakā khattiyā paññāyantî"-ti. —"Dissanti, bhante Nāgasena, pubbakānaṃ khattiyānaṃ anubhūtāni paribhogabhaṇḍāni, seyyath' îdaṃ : setacchattaṃ uṇhīsaṃ pādukā vālavījani khaggaratanaṃ mahârahāni ca sayanāni, yehi mayaṃ jāneyyāma saddaheyyāma : 'atthi pubbakā khattiyâ' "-ti. —"Evam-eva kho, mahārāja, mayam-p' etaṃ Bhagavantaṃ jāneyyāma saddaheyyāma. Atthi taṃ kāraṇaṃ yena mayaṃ kāraṇena jāneyyāma saddaheyyāma : 'atthi so Bhagavâ'-ti. Katamaṃ taṃ kāraṇaṃ ? Atthi kho, mahārāja, tena Bhagavatā jānatā passatā arahatā sammāsambuddhena anubhūtāni paribhogabhaṇḍāni, seyyath' îdaṃ : cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañc' indriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, yehi sadevako loko jānāti saddahati : 'atthi so Bhagavâ'-ti. Iminā, mahārāja, kāraṇena, iminā hetunā, iminā nayena, iminā anumānena ñātabbaṃ : 'atthi so Bhagavâ'-ti.

Bahū jane tārayitvā nibbuto upadhikkhaye,
anumānena ñātabbaṃ : atthi so Dipad'uttamo"-ti.

"Bhante Nāgasena, opammaṃ karohî"-ti.

"Yathā, mahārāja, nagaravaḍḍhakī nagaraṃ māpetukāmo paṭhamaṃ tāva samaṃ anunnataṃ anoṇataṃ a-sakkhara-pāsāṇaṃ nirupaddavaṃ anavajjaṃ ramaṇīyaṃ bhūmibhāgaṃ anuviloketvā yaṃ tattha visamaṃ taṃ samaṃ kārāpetvā khāṇu-kaṇṭakaṃ visodhāpetvā

tattha nagaraṃ māpeyya sobhanaṃ vibhattaṃ bhāgaso mitaṃ ukkiṇṇa-parikha-pākāraṃ daḷha-gopur'-aṭṭāla-koṭṭakaṃ puthu-caccara-catukka-sandhi-siṅghāṭakaṃ suci-samatala-rājamaggaṃ suvibhatta-antarâ-paṇaṃ ārām'-uyyāna-taḷāka-pokkharaṇī-udapāna-sampannaṃ bahu-vidha-devaṭṭhāna-patimaṇḍitaṃ sabbadosavirahitaṃ ; so, tasmiṃ nagare sabbathā vepullataṃ patte, aññaṃ desaṃ upagaccheyya, atha taṃ nagaraṃ aparena samayena iddhaṃ bhaveyya phītaṃ subhikkhaṃ khemaṃ samiddhaṃ sivaṃ anītikaṃ nirupaddavaṃ nānājana-samā-kulaṃ ; puthū khattiyā brāhmaṇā vessā suddā hatthârohā assârohā rathikā pattikā dhanuggahā tharuggahā celakā calakā piṇḍadāvikā uggā rājaputtā pakkhandino mahānāgā sūrā vammino yodhino dāsaputtā bhaṭṭiputtā mallaganā āḷārikā sūdā kappakā nahāpakā cundā mālākārā suvaṇṇakārā sajjhakārā sīsakārā tipukārā lohakārā vaṭṭakārā ayakārā maṇikārā pesakārā kumbhakārā loṇakārā cammakārā rathakārā danta-kārā rajjukārā kocchakārā suttakārā vilivakārā dhanukārā jiyakārā usukārā cittakārā raṅgakārā rajakā tantavāyā tunnavāyā heraññikā dussikā gandhikā tiṇahārakā kaṭṭhahārakā bhatakā paṇṇikā phalikā mūlikā odanikā pūvikā macchikā maṃsikā majjikā naṭakā naccakā laṅghakā indajālikā vetālikā mallā chavaḍāhakā pupphachaḍḍakā venā nesādā gaṇikā lāsikā kumbhadāsiyo, Saka-Yavana-Cīna-Vilātā Ujjenakā Bhārukacchakā Kāsi-Kosalâparantakā Māgadhakā Sāketakā Soraṭṭhakā Pāṭheyyakā Koṭumbara-Mādhurakā Alasanda-Kasmīra-Gandhārā taṃ nagaraṃ vāsāya upagatā nānāvisayino janā navaṃ suvibhattaṃ adosaṃ anavajjaṃ ramaṇīyaṃ taṃ nagaraṃ passitvā anumānena jānanti : cheko vata bho so nagaravaḍḍhakī yo imassa nagarassa māpetâ-ti ; evam-eva kho, mahārāja, so Bhagavā asamo a-samasamo appaṭisamo asadiso atulo asaṅkheyyo appameyyo aparimeyyo amitaguṇo guṇapāra-mippatto anantadhiti anantatejo anantaviriyo anantabalo buddhabala-pāramiṃ gato sasenaṃ Māraṃ parājetvā diṭṭhijālaṃ padāletvā avijjaṃ khepetvā vijjaṃ uppādetvā dhamm'ukkaṃ dhārayitvā sabbaññutaṃ pāpuṇitvā nijjita-vijita-saṅgāmo dhamma-nagaraṃ māpesî''-ti.

23. Dhamma-Nagara

"Bhagavato kho, mahārāja, Dhamma-nagaraṃ sīla-pākāraṃ hiri-parikhaṃ ñāṇa-dvārakoṭṭhakaṃ viriya-aṭṭālakaṃ saddhā-esikaṃ sati-dovārikaṃ paññā-pāsādaṃ Suttanta-caccaraṃ Abhidhamma-siṅghāṭakaṃ Vinaya-vinicchayaṃ satipaṭṭhāna-vīthikaṃ.

Bhagavato kho, mahārāja, Dhamma-nagare evarūpā janā paṭivasanti : Suttantikā Venayikā Ābhidhammikā Dhammakathikā Jātakabhāṇakā Dīghabhāṇakā Majjhimabhāṇakā Saṃyuttabhāṇakā Aṅguttarabhāṇakā Khuddakabhāṇakā sīlasampannā samādhisampannā paññāsampannā bojjhaṅga-bhāvanāratā vipassakā sadattham-anuyuttā āraññikā rukkha-mūlikā abbhokāsikā palālapuñjakā sosānikā nesajjikā paṭipannakā phalaṭṭhā sekhā phalasamaṅgino sotâpannā sakad-āgāmino anāgāmino arahanto tevijjā cha-ḷ-abhiññā iddhimanto paññāya pāramiṃ gatā satipaṭṭhāṇa-sammappadhāna-iddhipāda-indriya-bala-bojjhaṅga-magga-vara-jhāna-vimokkha-rūpârūpa-santasukhasamāpatti-kusalā.

Tehi arahantehi ākulaṃ samākulaṃ ākiṇṇaṃ samākiṇṇaṃ naḷa-vana-saravanam-iva Dhamma-nagaraṃ ahosi."

24. Addhānassa Purimā Koṭi

Rājā āha : "Bhante Nāgasena, yam-pan' etaṃ brūsi : 'purimā koṭi na paññāyatî'-ti, tassa opammaṃ karohî"-ti. —"Yathā, mahā-rāja, puriso parittaṃ bījaṃ paṭhaviyaṃ nikkhipeyya, tato aṅkuro uṭṭhahitvā anupubbena vuddhiṃ virūḷhiṃ vepullaṃ āpajjitvā phalaṃ dadeyya, tato pi bījaṃ gahetvā puna ropeyya, tato pi aṅkuro uṭṭhahitvā anupubbena vuddhiṃ virūḷhiṃ vepullaṃ āpajjitvā phalaṃ dadeyya, evam-etissā santatiyā atthi anto"-ti ? —"N' atthi bhante"-ti.—"Evam-eva kho, mahārāja, addhānassâpi purimā koṭi na paññāyatî"-ti.—"Bhiyyo opammaṃ karohî"-ti. —"Yathā, mahārāja, kukkuṭiyā aṇḍaṃ, aṇḍato kukkuṭī, kukkuṭiyā aṇḍan-ti, evam-etissā santatiyā atthi anto"-ti ? —"N' atthi bhante"-ti. —"Evam-eva kho, mahārāja, addhānassâpi purimā koṭi na paññāyatî"-ti. —"Bhiyyo opammaṃ karohî"-ti.

Thero paṭhaviyā cakkaṃ ālikhitvā Milindaṃ rājānaṃ etad-avoca : "Atthi, mahārāja, imassa cakkassa anto"-ti ? —"N' atthi bhante"-ti.

—"Evam-eva kho, mahārāja, imāni cakkāni vuttāni Bhagavatā: 'cakkhuñ-ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā kammaṃ, kammato puna cakkhuṃ jāyati' ; evam-etissā santatiyā atthi anto"-ti ? —"N' atthi bhante"-ti. —" 'Sotañ-ca paṭicca sadde ca .... pe .... manañ-ca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā kammaṃ, kammato puna mano jāyati' ; evam-etissā santatiyā atthi anto"-ti ? —"N' atthi bhante-ti —"Evam-eva kho, mahārāja, addhānassâpi purimā koṭi na paññāyatî"-ti.

25. Evolution of Saṅkhāras

Rājā āha : "Bhante Nāgasena, atthi keci saṅkhārā ye abhavantā jāyantî"-ti ? —"N' atthi, mahārāja, keci saṅkhārā ye abhavantā jāyanti, bhavantā yeva kho, mahārāja, saṅkhārā jāyantî"-ti. —"Opammaṃ karohî"-ti. —"Taṃ kiṃ maññasi, mahārāja ? Idaṃ gehaṃ abhavantaṃ jātaṃ yattha tvaṃ nisinno 'sî"-ti ? —"N' atthi kiñci, bhante, idha abhavantaṃ jātaṃ, bhavantaṃ yeva jātaṃ. Imāni kho, bhante, dārūni vane ahesuṃ, ayañ-ca mattikā paṭhaviyaṃ ahosi, itthīnañ-ca purisānañ-ca tajjena vāyāmena evam-idaṃ gehaṃ nibbattan"-ti. —"Evam-eva kho, mahārāja, n' atthi keci saṅkhārā ye abhavantā jāyanti, bhavantā yeva saṅkhārā jāyantî"-ti. —"Bhiyyo opammaṃ karohî"-ti. —"Yathā, mahārāja, ye keci bījagāma-bhūtagāmā paṭhaviyaṃ nikkhittā anupubbena vuddhiṃ virūḷhiṃ vepullaṃ āpajjamānā pupphāni ca phalāni ca dadeyyuṃ, na te rukkhā abhavantā jātā, bhavantā yeva te rukkhā jātā, evam-eva kho, mahārāja, n' atthi keci saṅkhārā ye abhavantā jāyanti, bhavantā yeva [te] saṅkhārā jāyantî"-ti. —"Bhiyyo opammaṃ karohî"-ti. —"Yathā, mahārāja, kumbhakāro paṭhaviyā mattikaṃ uddharitvā nānā-bhājanāni karoti, na tāni bhājanāni abhavantāni jātāni, bhavantāni yeva jātāni, evam-eva .... pe .... bhavantā yeva saṅkhārā jāyantî"-ti.

"Yathā, mahārāja, vīṇāya pattaṃ na siyā, cammaṃ na siyā, doṇi na siyā, daṇḍo na siya, upavīṇo na siyā, tantiyo na siyuṃ, koṇo na siyā, purisassa ca tajjo vāyāmo na siyā, jāyeyya saddo"-ti ? —"Na hi

bhante''-ti. —"Yato ca kho, mahārāja, viṇāya pattaṃ siyā, cammaṃ siyā, doṇi siyā, ... pe .... vāyāmo siyā, jāyeyya saddo''-ti ? —"Āma, bhante, jāyeyyâ''-ti. —"Evam-eva kho, mahārāja, ... pe .... bhavantā yeva kho saṅkhārā jāyantî''-ti.

"Yathā, mahārāja, araṇi na siyā, araṇipotako na siyā, araṇiyottakaṃ na siyā, uttarâraṇi na siyā, coḷakaṃ na siyā, purisassa ca tajjo vāyāmo na siyā, jāyeyya aggî''-ti ? —"Na hi bhante''-ti. —"Yato ca kho, mahārāja, araṇi siyā, araṇipotako siyā, ... pe .... vāyāmo siyā, jāyeyya so aggî''-ti ? —"Āma, bhante, jāyeyyâ''-ti. —"Evam-eva kho, mahārāja, ... pe .... bhavantā yeva kho saṅkhārā jāyantî''-ti

"Yathā, mahārāja, maṇi na siyā, ātāpo na siyā, gomayaṃ na siyā, jāyeyya so aggî'' -ti ? —"Na hi bhante''-ti. —"Yato ca kho, mahārāja, maṇi siyā, ātāpo siyā, gomayaṃ siyā, jāyeyya aggî''-ti ? —"Āma, bhante, jāyeyyâ''-ti. —"Evam-eva kho, mahārāja, ... pe .... bhavantā yeva kho saṅkhārā jāyantî''-ti.

"Yathā, mahārāja, ādāso na siyā, ābhā na siyā, mukhaṃ na siyā, jāyeyya attâ''-ti ? —"Na hi bhante''-ti. —"Yato ca kho, mahārāja, ādāso siyā, ābhā siyā, mukhaṃ siyā, jāyeyya attâ''-ti ? —"Āma, bhante, jāyeyyâ''-ti. —"Evam-eva kho, mahārāja, n' atthi keci saṅkhārā ye abhavantā jāyanti, bhavantā yeva kho saṅkhārā jāyantî''-ti.

26. Supina

"Bhante Nāgasena, imasmiṃ loke naranāriyo supinaṃ passanti kalyāṇam-pi pāpakam-pi, diṭṭhapubbam-pi adiṭṭhapubbam-pi, katapubbam-pi akatapubbam-pi, khemam-pi sabhayam-pi, dūre pi santike pi, bahuvidhāni pi anekavaṇṇasahassāni dissanti. Kiñ-c' etaṃ supinaṃ nāma, ko c' etaṃ passatî''-ti ?

"Nimittam-etaṃ, mahārāja, supinaṃ nāma, yaṃ cittassa āpāthamupagacchati. Cha-y-ime, mahārāja, supinaṃ passanti : vātiko supinaṃ passati, pittiko supinaṃ passati, semhiko supinaṃ passati, devatûpasaṃhārato supinaṃ passati, samudāciṇṇato supinaṃ passati, pubbanimittato supinaṃ passati. Tatra, mahārāja, yaṃ pubbanimittato supinaṃ passati taṃ yeva saccaṃ, avasesaṃ micchâ''-ti. —"Bhante Nāgasena, yo pubbanimittato supinaṃ passati, kiṃ tassa cittaṃ sayaṃ

gantvā taṃ nimittaṃ vicināti, taṃ vā nimittaṃ cittassa āpātham-upagacchati, añño vā āgantvā tassa āroceti''-ti ? —''Na hi, mahārāja, tassa cittaṃ sayaṃ gantvā taṃ nimittaṃ vicināti, nâpi añño koci āgantvā tassa āroceti, atha kho taṃ yeva nimittaṃ cittassa āpātham-upagacchati. Yathā, mahārāja, ādāso na sayaṃ kuhiñci gantvā chāyaṃ vicināti, nâpi añño koci chāyaṃ ānetvā ādāsaṃ āropeti, atha kho yato kutoci chāyā āgantvā ādāsassa āpātham-upagacchati ; evam-eva kho, mahārāja, na tassa cittaṃ sayaṃ gantvā taṃ nimittaṃ vicināti, nâpi añño koci āgantvā āroceti, atha kho yato kutoci nimittaṃ āgantvā cittassa āpātham-upagacchatî''-ti.

''Bhante Nāgasena, yan-taṃ cittaṃ supinaṃ passati, api nu taṃ cittaṃ jānāti : 'evaṃ nāma vipāko bhavissati khemaṃ vā bhayaṃ vâ''-ti? —''Na hi, mahārāja, taṃ cittaṃ jānāti : 'evaṃ vipāko bhavissati khemaṃ vā bhayaṃ vâ'-ti ; nimitte pana uppanne, aññesaṃ katheti, tato te atthaṃ kathentî''-ti. —''Iṅgha, bhante Nāgasena, kāraṇaṃ dassehî''-ti.—''Yathā, mahārāja, sarīre tilakā piḷakā daddūni uṭṭhahanti lābhāya vā alābhāya vā yasāya vā ayasāya vā nindāya vā pasaṃsāya vā sukhāya vā dukkhāya vā, api nu tā, mahārāja, [tilakā] piḷakā jānitvā uppajjanti : 'imaṃ nāma mayaṃ atthaṃ nipphādessāmâ' ''-ti ?—''Na hi, bhante, yādise tā okāse piḷakā sambhavanti, tattha tā piḷakā disvā nemittakā byākaronti : 'evaṃ nāma vipāko bhavissatî' ''-ti. —''Evam-eva kho, mahārāja, yan-taṃ cittaṃ supinaṃ passati, na taṃ cittaṃ jānāti : 'evaṃ nāma vipāko bhavissati khemaṃ vā bhayaṃ vâ'-ti ; nimitte pana uppanne, aññesaṃ katheti, tato te atthaṃ kathentî''-ti.

''Bhante Nāgasena, yo supinaṃ passati so niddāyanto passati udâhu jagganto passatî''-ti ? —''Yo so, mahārāja, supinaṃ passati, na so niddāyanto passati nâpi jagganto passati, api ca okkante middhe asampatte bhavaṅge, etth' antare supinaṃ passati. Middha-samārūḷhassa, mahārāja, cittaṃ bhavaṅga-gataṃ hoti, bhavaṅga-gataṃ cittaṃ na-ppavattati, a-ppavattaṃ cittaṃ sukhadukkhaṃ na-ppajānāti, appaṭi-vijānantassa supino na hoti, pavattamāne citte supinaṃ passati. Yathā, mahārāja, timire andhakāre appabhāse suparisuddhe pi ādāse chāyā na dissati, evam-eva kho, mahārāja, middhasamārūḷhe citte bhavaṅga-gate tiṭṭhamāne pi sarīre cittaṃ a-ppavattaṃ hoti, a-ppavatte citte supinaṃ na passati. Yathā, mahārāja, ādāso evaṃ sarīraṃ daṭṭhabbaṃ, yathā andhakāro evaṃ middhaṃ daṭṭhabbaṃ, yathā āloko evaṃ cittaṃ daṭṭhabbaṃ. Yathā vā pana, mahārāja, mahik'otthaṭassa suriyassa pabhā

na dissati, santā yeva suriyarasmi a-ppavattā hoti, a-ppavattāya suriyarasmiyā āloko na hoti ; evam-eva kho, mahārāja, middha-samārūḷhassa cittaṃ bhavaṅga-gataṃ hoti, bhavaṅga-gataṃ cittaṃ na-ppavattati, a-ppavatte citte supinaṃ na passati. Yathā, mahārāja, suriyo evaṃ sarīraṃ daṭṭhabbaṃ, yathā mahik'ottharaṇaṃ evaṃ middhaṃ daṭṭhabbaṃ, yathā suriyarasmi evaṃ cittaṃ daṭṭhabbaṃ."

"Dvinnaṃ, mahārāja, sante pi sarīre cittaṃ a-ppavattaṃ hoti, middha-samārūḷhassa bhavaṅga-gatassa, sante pi sarīre, cittaṃ a-ppavattaṃ hoti, nirodha-samāpannassa, sante pi sarīre, cittaṃ a-ppavattaṃ hoti. Jāgarantassa, mahārāja, cittaṃ loḷaṃ hoti vivaṭaṃ pākaṭaṃ anibaddhaṃ, evarūpassa citte nimittaṃ āpāthaṃ na upeti. Yathā, mahārāja, purisaṃ vivaṭaṃ pākaṭam akiriyaṃ arahassaṃ rahassakāmā parivajjenti, evam-eva kho, mahārāja, jāgarantassa dibbo attho āpāthaṃ na upeti, tasmā jāgaranto supinaṃ na passati. Yathā vā pana, mahārāja, bhikkhuṃ bhinnâjīvaṃ anācāraṃ pāpamittaṃ dussīlaṃ kusītaṃ hīnaviriyaṃ kusalā bodhapakkhiyā dhammā āpāthaṃ na upenti, evam-eva kho, mahārāja, jāgarantassa dibbo attho āpāthaṃ na upeti, tasmā jāgaranto supinaṃ na passatī"-ti.

"Bhante Nāgasena, atthi middhassa ādi-majjha-pariyosānan"-ti ? —"Āma, mahārāja, atthi middhassa ādi, atthi majjhaṃ, atthi pariyosānan"-ti. —"Katamaṃ ādi, katamaṃ majjhaṃ, katamaṃ pariyosānan"-ti ? —"Yo, mahārāja, kāyassa onāho pariyonāho dubbalyaṃ mandatā a-kammaññatā kāyassa, ayaṃ middhassa ādi ; yo, mahārāja, kapiniddāpareto vokiṇṇakaṃ jaggati, idaṃ middhassa majjhaṃ ; bhavaṅga-gati pariyosānaṃ. Majjhûpagato, mahārāja, kapiniddāpareto supinaṃ passati. Yathā, mahārāja, koci yatacārī samāhitacitto ṭhitadhammo acalabuddhi pahīna-kotūhalasaddaṃ vanaṃ ajjhogāhitvā sukhumaṃ atthaṃ cintayati, na ca so tattha middhaṃ okkamati, so tattha samāhito ekaggacitto sukhumaṃ atthaṃ paṭivijjhati ; evam-eva kho, mahārāja, jāgaro na middha-samāpanno ajjhupagato kapiniddaṃ kapiniddāpareto supinaṃ passati. Yathā, mahārāja, kotūhalasaddo evaṃ jāgaraṇaṃ daṭṭhabbaṃ, yathā vivittaṃ vanaṃ evaṃ kapiniddāpareto daṭṭhabbo ; yathā so kotūhalasaddaṃ ohāya middhaṃ vivajjetvā majjhattabhūto sukhumaṃ atthaṃ paṭivijjhati, evaṃ jāgaro na middhasamāpanno kapiniddāpareto supinaṃ passatī"-ti.

27. Nibbāna

(i) *Nibbāna, an undifferentiated Reality*

"Bhante Nāgasena, 'nibbānaṃ, nibbānan'-ti yaṃ vadesi, sakkā pana tassa nibbānassa rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayitun"-ti ? —"Appaṭibhāgaṃ, mahārāja, nibbānaṃ, na sakkā nibbānassa rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayitun"-ti. —"Etam-p' ahaṃ, bhante Nāgasena, na sampaṭicchāmi yaṃ atthidhammassa nibbānassa rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā a-paññāpanaṃ, kāraṇena maṃ saññāpehî"-ti. —"Hotu, mahārāja, kāraṇena taṃ saññāpessāmi."

"Atthi, mahārāja, mahāsamuddo nāmâ"-ti ? —"Āma, bhante, atth' eso mahāsamuddo"-ti. —"Sace taṃ, mahārāja, koci evaṃ puccheyya : 'kittakaṃ, mahārāja, mahāsamudde udakaṃ, kati pana te sattā ye mahāsamudde paṭivasantî'-ti ? Evaṃ puṭṭho tvaṃ, mahārāja, kin-ti tassa byākareyyāsî"-ti ? —"Sace maṃ, bhante, koci evaṃ puccheyya, tam-ahaṃ, bhante, evaṃ vadeyyaṃ : 'apucchaṃ maṃ tvaṃ, ambho purisa, pucchasi, n' esā pucchā kenaci pucchitabbā, ṭhapanīyo eso pañho, avibhatto lokakkhāyikehi mahāsamuddo, na sakkā mahāsamudde udakaṃ pariminituṃ sattā vā ye tattha vāsam-upagatâ'-ti. Evâhaṃ, bhante, tassa paṭivacanaṃ dadeyyan"-ti. —"Kissa pana tvaṃ, mahārāja, atthidhamme mahāsamudde evaṃ paṭivacanaṃ dadeyyāsi ? Nanu viganetvā tassa ācikkhitabbaṃ : 'ettakaṃ mahāsamudde udakaṃ, ettakā ca sattā mahāsamudde paṭivasantî' "-ti ? —"Na sakkā, bhante, avisayo eso pañho"-ti. —"Yathā, mahārāja, atthidhamme yeva mahāsamudde na sakkā udakaṃ pariganetuṃ sattā vā ye tattha vāsam-upagatā, evam-eva kho, mahārāja, atthidhammass' eva nibbānassa na sakkā rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayituṃ."

"Aparam-pi, mahārāja, uttariṃ kāraṇaṃ suṇohi. Atthi, mahārāja, devesu arūpakāyikā nāma devâ"-ti ? —"Āma, bhante, sūyati : 'atthi devesu arūpakāyikā nāma devâ' "-ti. —"Sakkā pana, mahārāja, tesaṃ arūpakāyikānaṃ devānaṃ rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayitun"-ti ? —"Na hi bhante"-ti. —"Tena hi, mahārāja, n' atthi

arūpakāyikā devâ''-ti. —''Atthi, bhante, arūpakāyikā devā, na ca sakkā tesaṃ rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayitun''-ti. —''Yathā, mahārāja, atthi-sattānaṃ yeva arūpakāyikānaṃ devānaṃ na sakkā rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayituṃ, evam-eva kho, mahārāja, atthi-dhammass' eva nibbānassa na sakkā rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayitun''-ti.

(ii) *Properties of Nibbāna*

''Bhante Nāgasena, hotu ekantasukhaṃ nibbānaṃ, na ca sakkā tassa rūpaṃ vā saṇṭhānaṃ vā vayaṃ vā pamāṇaṃ vā opammena vā kāraṇena vā hetunā vā nayena vā upadassayituṃ. Atthi pana, bhante, nibbānassa guṇaṃ aññehi anupaviṭṭhaṃ, atthi kiñci opamma-nidassana-mattan''-ti ? —''Sarūpato, mahārāja, n' atthi, guṇato pana sakkā kiñci opamma-nidassana-mattaṃ upadassayitun''-ti. —''Sādhu, bhante Nāgasena, yathā 'haṃ labhāmi nibbānassa guṇato pi ekadesa-paridīpana-mattaṃ tathā sīghaṃ brūhi, nibbāpehi me hadayapariḷāhaṃ, vinaya sītala-madhura-vacana-mālutenâ''-ti.

''Padumassa, mahārāja, eko guṇo nibbānaṃ anupaviṭṭho, udakassa dve guṇā, agadassa tayo guṇā, mahāsamuddassa cattāro guṇā, bhojanassa pañca guṇā, ākāsassa dasa guṇā, maṇiratanassa tayo guṇā, lohita-candanassa tayo guṇā, sappimaṇḍassa tayo guṇā, girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhâ''-ti.

''Bhante Nāgasena, 'padumassa eko guṇo nibbānaṃ anupaviṭṭho'-ti yaṃ vadesi, katamo padumassa eko guṇo nibbānaṃ anupaviṭṭho''-ti ? —''Yathā, mahārāja, padumaṃ anupalittaṃ udakena, evam-eva kho, mahārāja, nibbānaṃ sabbakilesehi anupalittaṃ. Ayaṃ, mahārāja, padumassa eko guṇo nibbānaṃ anupaviṭṭho''-ti.

''Bhante Nāgasena, 'udakassa dve guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame udakassa dve guṇā nibbānaṃ anupaviṭṭhâ''-ti ? —''Yathā, mahārāja, udakaṃ sītalaṃ pariḷāha-nibbāpanaṃ, evam-eva kho, mahārāja, nibbānaṃ sītalaṃ sabbakilesa-pariḷāha-nibbāpanaṃ. Ayaṃ, mahārāja, udakassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, udakaṃ kilanta-tasita-pipāsita-ghammâbhitattānaṃ jana-pasu-pajānaṃ pipāsā-vinayanaṃ, evam-eva kho, mahā-

rāja, nibbānaṃ kāmataṇhā-bhavataṇhā-vibhavataṇhā-pipāsā-vinayanaṃ. Ayaṃ, mahārāja, udakassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, udakassa dve guṇā nibbānaṃ anupaviṭṭhâ''-ti.

"Bhante Nāgasena, 'agadassa tayo guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame agadassa tayo guṇā nibbānaṃ anupaviṭṭhâ''-ti ? —"Yathā, mahārāja, agado visa-pīḷitānaṃ sattānaṃ paṭisaraṇaṃ, evam-eva kho, mahārāja, nibbānaṃ kilesa-visa-pīḷitānaṃ sattānaṃ paṭisaraṇaṃ. Ayaṃ, mahārāja, agadassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, agado rogānaṃ antakaro, evam-eva kho, mahārāja, nibbānaṃ sabbadukkhānaṃ antakaraṃ. Ayaṃ, mahārāja, agadassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, agado amataṃ, evam-eva kho, mahārāja, nibbānaṃ amataṃ. Ayaṃ, mahārāja, agadassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, agadassa tayo guṇā nibbānaṃ anupaviṭṭhâ''-ti.

"Bhante Nāgasena, 'mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhâ''-ti ? —"Yathā, mahārāja, mahāsamuddo suñño sabbakuṇapehi, evam-eva kho, mahārāja, nibbānaṃ suññaṃ sabbakilesa-kuṇapehi. Ayaṃ, mahārāja, mahāsamuddassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, mahāsamuddo mahanto anorapāro, na pūrati sabba-savantīhi, evam-eva kho, mahārāja, nibbānaṃ mahantaṃ anorapāraṃ, na pūrati sabba-sattehi. Ayaṃ, mahārāja, mahāsamuddassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, mahāsamuddo mahantānaṃ bhūtānaṃ āvāso, evam-eva kho, mahārāja, nibbānaṃ mahantānaṃ arahantānam vimalakhīṇâsava-balappatta-vasībhūta-mahābhūtānaṃ āvāso. Ayaṃ, mahārāja, mahāsamuddassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, mahāsamuddo aparimita-vividha-vipula-vīcipuppha-saṅkusumito, evam-eva kho, mahārāja, nibbānaṃ aparimita-vividha-vipula-parisuddha-vijjā-vimuttipuppha-saṅkusumitaṃ. Ayaṃ, mahārāja, mahāsamuddassa catuttho guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, mahāsamuddassa cattāro guṇā nibbānaṃ anupaviṭṭhâ''-ti.

"Bhante Nāgasena, 'bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhâ''-ti ? —"Yathā, mahārāja, bhojanaṃ sabbasattānaṃ āyu-dhāraṇaṃ, evam-eva kho, mahārāja, nibbānaṃ sacchikataṃ jarā-maraṇa-nāsanato āyudhāraṇaṃ. Ayaṃ, mahārāja, bhojanassa paṭhamo guṇo

nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, bhojanaṃ sabbasattānaṃ bala-vaḍḍhanaṃ, evam-eva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ iddhibala-vaḍḍhanaṃ. Ayaṃ, mahārāja, bhojanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, bhojanaṃ sabbasattānaṃ vaṇṇa-jananaṃ, evam-eva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ guṇavaṇṇa-jananaṃ. Ayaṃ, mahārāja, bhojanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, bhojanaṃ sabbasattānaṃ daratha-vūpasamanaṃ, evam-eva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ sabbakilesadaratha-vūpasamanaṃ. Ayaṃ, mahārāja, bhojanassa catuttho guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, bhojanaṃ sabbasattānaṃ jighacchā-dubbalya-paṭivinodanaṃ, evam-eva kho, mahārāja, nibbānaṃ sacchikataṃ sabbasattānaṃ sabbadukkha-jighacchā-dubbalya-paṭivinodanaṃ. Ayaṃ, mahārāja, bhojanassa pañcamo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, bhojanassa pañca guṇā nibbānaṃ anupaviṭṭhâ"-ti.

"Bhante Nāgasena, 'ākāsassa dasa guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame ākāsassa dasa guṇā nibbānaṃ anupaviṭṭhâ"-ti ? —"Yathā, mahārāja, ākāso na jāyati, na jīyati na mīyati, na cavati, na uppajjati, duppasaho acorâharaṇo anissito vihaga-gamano nirāvaraṇo ananto, evam-eva kho, mahārāja, nibbānaṃ na jāyati, na jīyati na mīyati, na cavati, na uppajjati, duppasahaṃ acorâharaṇaṃ anissitaṃ ariya-gamanaṃ nirāvaraṇaṃ anantaṃ. Ime kho, mahārāja, ākāsassa dasa guṇā nibbānaṃ anupaviṭṭhâ"-ti.

"Bhante Nāgasena, 'maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhâ"-ti ? —"Yathā, mahārāja, maṇiratanaṃ kāmadadaṃ, evam-eva kho, mahārāja, nibbānaṃ kāmadadaṃ. Ayaṃ, mahārāja, maṇiratanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, maṇiratanaṃ hāsakaraṃ, evam-eva kho, mahārāja, nibbānaṃ hāsakaraṃ. Ayaṃ, mahārāja, maṇiratanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, maṇiratanaṃ ujjotatthakaraṃ, evam-eva kho, mahārāja, nibbānaṃ ujjotatthakaraṃ. Ayaṃ, mahārāja, maṇiratanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, maṇiratanassa tayo guṇā nibbānaṃ anupaviṭṭhâ"-ti.

"Bhante Nāgasena, 'lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhâ"-ti ? —"Yathā, mahārāja, lohitacandanaṃ dullabhaṃ, evam-eva kho, mahārāja, nibbānaṃ dullabhaṃ. Ayaṃ, mahārāja, lohitacandanassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, lohitacandanaṃ asama-sugandhaṃ, evam-eva kho, mahārāja, nibbānaṃ asama-sugandhaṃ. Ayaṃ, mahārāja, lohitacandanassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, lohitacandanaṃ sajjana-pasatthaṃ, evam-eva kho, mahārāja, nibbānaṃ ariyajana-pasatthaṃ. Ayaṃ, mahārāja, lohitacandanassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, lohitacandanassa tayo guṇā nibbānaṃ anupaviṭṭhâ"-ti.

"Bhante Nāgasena, 'sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhâ-ti" ? —"Yathā, mahārāja, sappimaṇḍo vaṇṇasampanno, evam-eva kho, mahārāja, nibbānaṃ guṇa-vaṇṇasampannaṃ. Ayaṃ, mahārāja, sappimaṇḍassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, sappimaṇḍo gandhasampanno, evam-eva kho, mahārāja, nibbānaṃ sīla-gandhasampannaṃ. Ayaṃ, mahārāja, sappimaṇḍassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, sappimaṇḍo rasasampanno, evam-eva kho, mahārāja, nibbānaṃ rasasampannaṃ. Ayaṃ, mahārāja, sappimaṇḍassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, sappimaṇḍassa tayo guṇā nibbānaṃ anupaviṭṭhâ"-ti.

"Bhante Nāgasena, 'girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhâ'-ti yaṃ vadesi, katame girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhâ"-ti ? —"Yathā, mahārāja, girisikharaṃ accuggataṃ, evam-eva kho, mahārāja, nibbānaṃ accuggataṃ. Ayaṃ, mahārāja, girisikharassa paṭhamo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, girisikharaṃ acalaṃ, evam-eva kho, mahārāja, nibbānaṃ acalaṃ. Ayaṃ, mahārāja, girisikharassa dutiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, girisikharaṃ duradhirohaṃ, evam-eva kho, mahārāja, nibbānam duradhirohaṃ sabbakilesānaṃ. Ayaṃ, mahārāja, girisikharassa tatiyo guṇo nibbānaṃ anupaviṭṭho. Puna ca paraṃ, mahārāja, girisikharaṃ sabbabījānaṃ avirūhanaṃ, evam-eva kho, mahārāja, nibbānaṃ sabbakilesānaṃ avirūhanaṃ. Ayaṃ, mahārāja, girisikharassa catuttho guṇo nibbānaṃ anupaviṭṭho. Puna ca

paraṃ, mahārāja, girisikharaṃ anunayapaṭigha-vippamuttaṃ, evam-eva kho, mahārāja, nibbānaṃ anunayapaṭigha-vippamuttaṃ. Ayaṃ, mahārāja, girisikharassa pañcamo guṇo nibbānaṃ anupaviṭṭho. Ime kho, mahārāja, girisikharassa pañca guṇā nibbānaṃ anupaviṭṭhā"-ti. —"Sādhu, bhante Nāgasena, evam-etaṃ, tathā sampaṭicchāmî"-ti.

(iii) *Nibbāna, the Element of Bliss*

"Bhante Nāgasena, tumhe bhaṇatha: 'nibbānaṃ na atītaṃ na anāgataṃ na paccuppannaṃ, na uppannaṃ na anuppannaṃ na uppādaniyan'-ti. Idha, bhante Nāgasena, yo koci sammā-paṭipanno nibbānaṃ sacchikaroti, so uppannaṃ sacchikaroti, udāhu uppādetvā sacchikarotî"-ti? —"Yo koci, mahārāja, sammā-paṭipanno nibbānaṃ sacchikaroti, so na uppannaṃ sacchikaroti, na uppādetvā sacchikaroti. Api ca, mahārāja, atth' esā nibbāna-dhātu yaṃ so sammā-paṭipanno sacchikarotî"-ti. —"Mā, bhante Nāgasena, imaṃ pañhaṃ paṭicchannaṃ katvā dīpehi, vivaṭaṃ pākaṭaṃ katvā dīpehi, chandajāto ussāhajāto; yaṃ te sikkhitaṃ taṃ sabbaṃ etth' ev' ākirāhi, etthâyaṃ jano sammūḷho vimatijāto saṃsayapakkhanno, bhind' etaṃ antodosasallan"-ti.

"Atth' esā, mahārāja, nibbāna-dhātu santā sukhā paṇītā, taṃ sammā-paṭipanno Jinânusatthiyā saṅkhāre sammasanto paññāya sacchikaroti. Yathā, mahārāja, antevāsiko ācariyânusatthiyā vijjaṃ paññāya sacchikaroti, evam-eva kho, mahārāja, sammā-paṭipanno Jinânusatthiyā paññāya nibbānaṃ sacchikaroti. Katham-pana nibbānaṃ daṭṭhabban-ti? Anītito nirupaddavato abhayato khemato santato sukhato sātato paṇītato sucito sītalato daṭṭhabbaṃ. Yathā, mahārāja, puriso bahukaṭṭhapuñjena jalita-kaṭhitena agginā ḍayhamāno vāyāmena tato muñcitvā niraggik'okāsaṃ pavisitvā tattha paramasukhaṃ labheyya, evam-eva kho, mahārāja, yo sammā-paṭipanno so yoniso manasikārena byapagata-tividhaggi-santāpaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, aggi evaṃ tividhaggi daṭṭhabbo, yathā aggigato puriso evaṃ sammā-paṭipanno daṭṭhabbo, yathā niraggik'okāso evaṃ nibbānaṃ daṭṭhabbaṃ. Yathā vā pana, mahārāja, puriso ahi-kukkura-manussa-kuṇapa-sarīra-vaḷañja-koṭṭhāsa-rāsigato kuṇapa-jaṭājaṭitantaraṃ anupaviṭṭho vāyāmena tato muñcitvā nikkuṇap'-okāsaṃ pavisitvā tattha paramasukhaṃ labheyya, evam-eva kho, mahārāja, yo sammā-paṭipanno so yoniso manasikārena byapagata-

kilesakuṇapaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, kuṇapaṃ evaṃ pañca kāmaguṇā daṭṭhabbā, yathā kuṇapagato puriso evaṃ sammā-paṭipanno daṭṭhabbo, yathā nikkuṇap'okāso evaṃ nibbānaṃ daṭṭhabbaṃ. Yathā vā pana, mahārāja, puriso bhīto tasito kampito viparīta-vibbhantacitto vāyāmena tato muñcitvā daḷhaṃ thiraṃ acalaṃ abhayaṭṭhānaṃ pavisitvā tattha paramasukhaṃ labheyya, evam-eva kho, mahārāja, yo sammā-paṭipanno so yoniso manasikārena byapagata-bhaya-santāsaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, bhayaṃ evaṃ jāti-jarā-byādhi-maraṇaṃ paṭicca aparâparaṃ pavattabhayaṃ daṭṭhabbaṃ, yathā bhīto puriso evaṃ sammā-paṭipanno daṭṭhabbo, yathā abhayaṭṭhānaṃ evaṃ nibbānaṃ daṭṭhabbaṃ. Yathā vā pana, mahārāja, puriso kiliṭṭhamalina-kalala-kaddamadese patito vāyāmena taṃ kalala-kaddamaṃ apavāhetvā parisuddha-vimaladesaṃ upagantvā tattha paramasukhaṃ labheyya, evam-eva kho, mahārāja, yo sammā-paṭipanno so yoniso manasikārena byapagata-kilesa-malakaddamaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā, mahārāja, kalalaṃ evaṃ lābha-sakkāra-siloko daṭṭhabbo, yathā kalalagato puriso evaṃ sammā-paṭipanno daṭṭhabbo, yathā parisuddha-vimaladeso evaṃ nibbānaṃ daṭṭhabbaṃ.

Taṅ-ca pana nibbānaṃ sammā-paṭipanno kin-ti sacchikaroti ? Yo so, mahārāja, sammā-paṭipanno so saṅkhārānaṃ pavattaṃ sammasati, pavattaṃ sammasamāno tattha jātiṃ passati jaraṃ passati byādhiṃ passati maraṇaṃ passati, na tattha kiñci sukhaṃ sātaṃ passati, ādito pi majjhato pi pariyosānato pi so tattha na kiñci gayhūpagaṃ passati. Yathā, mahārāja, puriso divasa-santatte ayoguḷe jalite tatte kaṭhite ādito pi majjhato pi pariyosānato pi na kañci gayhūpagaṃ padesaṃ passati, evam-eva kho, mahārāja, yo saṅkhārānaṃ pavattaṃ sammasati so pavattaṃ sammasamāno tattha jātiṃ passati jaraṃ passati byādhiṃ passati maraṇaṃ passati, na tattha kiñci sukhaṃ sātaṃ passati, ādito pi majjhato pi pariyosānato pi na kiñci gayhūpagaṃ passati. Tassa gayhūpagaṃ apassantassa citte arati saṇṭhāti, kāyasmiṃ ḍāho okkamati, so attāṇo asaraṇo asaraṇībhūto bhavesu nibbindati. Yathā, mahārāja, puriso jalitajālaṃ mahantaṃ aggikkhandhaṃ paviseyya, so tattha attāṇo asaraṇo asaraṇībhūto aggimhi nibbindeyya, evam-eva kho, mahārāja, tassa gayhūpagaṃ apassantassa citte arati saṇṭhāti, kāyasmiṃ ḍāho okkamati, so attāṇo asaraṇo asaraṇībhūto bhavesu nibbindati. Tassa pavatte bhayadassāvissa evaṃ cittaṃ uppajjati.

santattaṃ kho pan' etaṃ pavattaṃ ādittaṃ sampajjalitaṃ bahu-dukkhaṃ bah'upāyāsaṃ ; yadi koci labhetha appavattaṃ, etaṃ santaṃ etaṃ paṇītaṃ, yad-idaṃ sabbasaṅkhāra-samatho sabbûpadhi-paṭi-nissaggo taṇhakkhayo virāgo nirodho nibbānan'-ti. Iti h' idaṃ tassa appavatte cittaṃ pakkhandati pasīdati pahaṃsīyati kuhīyati : 'paṭi-laddhaṃ kho me nissaraṇan'-ti. Yathā, mahārāja, puriso vippanaṭṭho videsapakkhanno nibbāhanamaggaṃ disvā tattha pakkhandati pasīdati pahaṃsīyati kuhīyati : 'patiladdho me nibbāhanamaggo'-ti, evam-eva kho, mahārāja, pavatte bhayadassāvissa appavatte cittaṃ pakkhandati pasīdati pahaṃsīyati kuhīyati : 'paṭiladdhaṃ kho me nissaraṇan'-ti. So appavattāya maggaṃ āyūhati gavesati bhāveti bahulīkaroti, tassa tad-atthaṃ sati santiṭṭhati, tad-atthaṃ viriyaṃ santiṭṭhati, tad-atthaṃ pīti santiṭṭhati, tassa taṃ cittaṃ aparâparaṃ manasikaroto pavattaṃ samatikkamitvā appavattaṃ okkamati ; appavattaṃ-anuppatto, mahā-rāja, 'sammā-paṭipanno nibbānaṃ sacchikarotî'-ti vuccatî''-ti.

"Sādhu, bhante Nāgasena, evam-etaṃ, tathā sampaṭicchāmî''-ti.

(iv) *Nibbāna has no Particular Location*

"Bhante Nāgasena, atthi so padeso puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya, uddhaṃ vā adho vā tiriyaṃ vā, yattha nibbānaṃ sannihitan''-ti ?— "N' atthi, mahārāja, so padeso puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya, uddhaṃ vā adho vā tiriyaṃ vā, yattha nibbānaṃ sannihitan''-ti.—"Yadi, bhante Nāgasena, n' atthi nibbānassa sannihit'okāso, tena hi n' atthi nibbānaṃ, yesañ-ca taṃ nibbānaṃ sacchikataṃ tesam-pi sacchikiriyā micchā. Kāraṇaṃ tattha vakkhāmi: yathā, bhante Nāgasena, mahiyā dhaññ'uṭṭhānaṃ khettaṃ atthi, phal'uṭṭhānaṃ pupphaṃ atthi, pupph'uṭṭhānaṃ gumbo atthi, gandh'uṭṭhānaṃ rukkho atthi, ratan'uṭṭhānaṃ ākaro atthi, tattha yo koci yaṃ yaṃ icchati so tattha gantvā taṃ taṃ harati ; evam-eva kho, bhante Nāgasena, yadi nibbānaṃ atthi, tassa nibbānassa uṭṭhān'-okāso pi icchitabbo ; yasmā ca kho, bhante Nāgasena, nibbānassa uṭṭhā-n'okāso n' atthi, tasmā n' atthi nibbānan-ti brūmi, yesañ-ca nibbānaṃ sacchikataṃ tesam-pi sacchikiriyā micchâ''-ti. —"N' atthi, mahārāja, nibbānassa sannihit'okāso, atthi c' etaṃ nibbānaṃ, sammā-paṭipanno yoniso manasikārena nibbānaṃ sacchikaroti. Yathā [pana], mahārāja,

atthi aggi nāma, n' atthi tassa sannihit'okāso, dve kaṭṭhāni saṅghaṭṭento aggiṃ adhigacchati, evam-eva kho, mahārāja, atthi nibbānaṃ, n' atthi tassa sannihit'okāso, sammā-paṭipanno yoniso manasikārena nibbānaṃ sacchikaroti. Yathā vā pana, mahārāja, atthi satta ratanāni nāma, seyyath'îdaṃ, cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ pariṇāyakaratanaṃ, na ca tesaṃ ratanānaṃ sannihit'okāso atthi, khattiyassa pana sammā-paṭipannassa paṭipattibalena tāni ratanāni upagacchanti ; evam-eva kho, mahārāja, atthi nibbānaṃ, n' atthi tassa sannihit'okāso, sammā-paṭipanno yoniso manasikārena nibbānaṃ sacchikarotî''-ti.

(v) *Sīla, the Vantage-ground for realising Nibbāna*

"Bhante Nāgasena, nibbānassa sannihit'okāso mā hotu. Atthi pana taṃ ṭhānaṃ yattha ṭhito sammā-paṭipanno nibbānaṃ sacchikarotî''-ti? —"Āma, mahārāja, atthi taṃ ṭhānaṃ yattha ṭhito sammā-paṭipanno nibbānaṃ sacchikarotî''-ti. —"Katamaṃ pana, bhante, taṃ ṭhānaṃ yattha ṭhito sammā-paṭipanno nibbānaṃ sacchikarotî''-ti ? —"Sīlaṃ, mahārāja, ṭhānaṃ, sīle patiṭṭhito yoniso manasikaronto Saka-Yavane pi Cīna-Vilāte pi Alasande pi Nikumbe pi Kāsi-Kosale pi Kasmīre pi Gandhāre pi nagamuddhani pi brahmaloke pi yattha katthaci pi ṭhito sammā-paṭipanno nibbānaṃ sacchikaroti. Yathā, mahārāja, yo koci cakkhumā puriso Saka-Yavane pi Cīna-Vilāte pi Alasande pi Nikumbe pi Kāsi-Kosale pi Kasmīre pi Gandhāre pi nagamuddhani pi brahmaloke pi yattha katthaci pi ṭhito ākāsaṃ passati, evam-eva kho, mahārāja, sīle patiṭṭhito yoniso manasikaronto Saka-Yavane pi .... pe .... yattha katthaci pi ṭhito sammā-paṭipanno nibbānaṃ sacchikaroti. Yathā vā pana, mahārāja, Saka-Yavane pi .... pe .... yattha katthaci pi ṭhitassa pubbadisā atthi, evam-eva kho, mahārāja, sīle patiṭṭhitassa yoniso manasikarontassa Saka-Yavane pi . .. pe .... yattha katthaci pi ṭhitassa sammā-paṭipannassa atthi nibbāna-sacchikiriyâ''-ti. —"Sādhu, bhante Nāgasena, desitaṃ tayā nibbānaṃ, desitā nibbāna-sacchikiriyā, parikkhatā sīlaguṇā, dassitā sammāpaṭipatti, ussāpito dhammaddhajo, saṇṭhāpitā dhammanetti, avañjho suppayuttānaṃ sammāpayogo, evam-etaṃ, gaṇivarapavara, tathā sampaṭicchāmî''-ti.

III

ATTHAKATHĀ

1. Udena and Vāsuladattā

[Dhammapada-Aṭṭhakathā : Udena-Vatthu]

Ujjeniyaṃ hi Caṇḍapajjoto nāma rājā ahosi. So ekadivasaṃ uyyānato āgacchanto attano sampattiṃ oloketvā, "atthi nu kho aññassa pi kassaci evarūpā sampattī ?"-ti vatvā, "kiṃ sampatti nām' esā ? Kosambiyaṃ Udenassa raññο atimahatī sampattī"-ti vutte, āha : "Tena hi gaṇhissāma nan"-ti. —"Na sakkā gahetun"-ti. —"Yaṃ kiñci katvā gaṇhissām' evâ"-ti. —"Na sakkā, devâ"-ti. —"Kiṃkāraṇâ"-ti ? —"So hatthikantaṃ nāma sippaṃ jānāti, mantaṃ parivattetvā hatthikantavīṇaṃ vādento nāge palāpeti pi gaṇhāti pi, hatthi-vāhana-sampanno tena sadiso nāma n' atthî"-ti. —"Na sakkā mayā taṃ gahetun"-ti ? —"Sace te ekantena ayaṃ nicchayo, tena hi dāru-hatthiṃ kāretvā tassâsannaṭṭhānaṃ pesehi, so hatthi-vāhanaṃ vā assa-vāhanaṃ vā sutvā dūra-n-pi gacchati, tattha naṃ āgataṃ gahetuṃ sakkā bhavissatî"-ti. Rājā "atth' eso upāyo"-ti dārumayaṃ yanta-hatthiṃ kāretvā bahi pilotikāhi veṭhetvā katacittakammaṃ tassa vijite āsannaṭṭhāne ekasmiṃ saratīre vissajjāpesi. Hatthino antokucchiyaṃ saṭṭhi purisā aparâparaṃ caṅkamanti ; hatthilaṇḍaṃ āharitvā tattha tattha chaḍḍesuṃ.

Eko vanacarako hatthiṃ disvā, "amhākaṃ raññο anucchaviko"-ti cintetvā, gantvā raññο ārocesi : "Deva, mayā sabbaseto Kelāsakūṭa-paṭibhāgo tumhākaṅ-ñeva anucchaviko varavāraṇo diṭṭho"-ti. Udeno tam-eva maggadesikaṃ katvā hatthiṃ abhiruyha saparivāro nikkhami. Tassâgamanaṃ ñatvā carapurisā gantvā Caṇḍapajjotassa ārocesuṃ ; so āgantvā majjhe tucchaṃ katvā ubhosu passesu balakāyaṃ payojesi. Udeno tassâgamanaṃ ajānanto hatthiṃ anubandhi ; antoṭhitamanussā vegena palāpesuṃ ; kaṭṭhahatthī raññο mantaṃ parivattetvā vīṇaṃ vādentassa tantisaddaṃ asuṇantô viya palāyati yeva. Rājā hatthi-nāgaṃ pāpuṇituṃ asakkonto assaṃ abhiruyha anubandhi. Tasmiṃ vegena anubandhante balakāyo ohiyi ; rājā ekako va ahosi. Atha naṃ

ubhosu passesu payuttā Caṇḍapajjotassa purisā gaṇhitvā attano rañño adaṃsu. Ath' assa balakāyo amittavasagatabhāvaṃ ñatvā bahi khandhāvāraṃ nivesetvā acchi.

Caṇḍapajjoto pi Udenaṃ jīvagāham-eva gāhāpetvā ekasmiṃ coragehe pakkhipitvā dvāraṃ pidahāpetvā tayo divase jayapānaṃ pivi. Udeno tatiyadivase ārakkhike pucchi: "Kahaṃ vo, tātā, rājâ"-ti? —"'Paccāmitto me gahito'-ti jayapānaṃ pivatî"-ti. —"Kā nām' esā mātugāmassa viya tumhākaṃ rañño kiriyā? Nanu paṭirājānaṃ gahetvā vissajjetuṃ vā māretuṃ vā vaṭṭati? Amhe dukkhaṃ nisīdāpetvā jayapānaṃ kira pivatî!"-ti. Te gantvā rañño tam-atthaṃ kathesuṃ. So āgantvā, "saccaṃ kira tvaṃ evaṃ vadesî"-ti pucchi. —"Āma, mahārājâ"-ti. —"Sādhu taṃ vissajjessāmi: evarūpo kira te manto atthi, taṃ mayhaṃ dassasî"-ti? —"Sādhu dassāmi, gaṇhanasamayena gaṇhāhi; kiṃ pana tvaṃ maṃ vandissasî"-ti? —"Kyâhaṃ taṃ vandissāmi, na vandissāmî"-ti. —"Aham-pi na dassāmî"-ti. —"Evaṃ sante rājānaṃ te karissāmî"-ti. —"Karohi, sarīrassa me [tvaṃ] issaro, na pana cittassâ"-ti.

Rājā tassa sūragajjitaṃ sutvā, "kathaṃ nu kho mantaṃ gaṇhissāmî?"-ti cintetvā, "imaṃ mantaṃ aññaṃ jānāpetuṃ na sakkā, mama dhītaraṃ etassa santike uggaṇhāpetvā ahaṃ tassā santike gaṇhissāmî"-ti. Atha naṃ āha: "Aññassa vanditvā gaṇhantassa dassasî"-ti? —"Āma, mahārājâ"-ti. —"Tena hi amhākaṃ ghare ekā khujjā atthi; tassā antosāṇiyaṃ nisinnāya tvaṃ bahisāṇiyaṃ ṭhito va mantaṃ vācehî"-ti. —"Khujjā vā hotu pīṭhasappī vā, vandantiyā dassāmî"-ti. Tato rājā gantvā dhītaraṃ Vāsuladattaṃ āha: "Amma, eko saṅkhakuṭṭhī anagghaṃ mantaṃ jānāti, taṃ aññaṃ jānāpetuṃ na sakkā; tvaṃ antosāṇiyaṃ nisīditvā mantaṃ gaṇha, so bahisāṇiyaṃ ṭhatvā tuyhaṃ vācessati; tava santikā ahaṃ gaṇhissāmî"-ti. Evaṃ so nesaṃ aññam-aññaṃ santhavakaraṇabhayena dhītaraṃ khujjaṃ, itaraṃ saṅkhakuṭṭhiṃ katvā kathesi.

So tassā antosāṇiyaṃ nisinnāya bahisāṇiyaṃ ṭhito mantaṃ vācesi. Atha naṃ ekadivasaṃ punappuna vuccamānam-pi mantapadaṃ vattuṃ asakkontiṃ "Are khujje, ati-bahal'oṭṭhakapolaṃ te mukhaṃ, evaṃ nāma vadehî"-ti āha. Sā kujjhitvā, "Are duṭṭhakuṭṭhi, kiṃ evaṃ vadesi, mādisā khujjā nāma hontî?"-ti sāṇikaṇṇaṃ ukkhipitvā, "kâsi tvan?"-ti vutte, "rañño dhītā Vāsu'adattā nāmâhan"-ti āha. —"Pitā te taṃ mayhaṃ kathento 'khujjâ'-ti

kathesî''-ti. —''Mayhaṃ kathento pi taṃ saṅkhakuṭṭhiṃ katvā kathesî''-ti. Te ubho pi ''tena hi amhākaṃ santhavakaraṇabhayena kathitaṃ bhavissatî''-ti antosāṇiyaṃ yeva santhavaṃ kariṃsu. Tato paṭṭhāya mantagahaṇaṃ vā sippagahaṇaṃ vā n' atthi. Rājā pi dhītaraṃ niccaṃ pucchati : ''Sippaṃ gaṇhasi, ammâ''-ti ? —''Gaṇhāmi, tātâ''-ti.

Atha naṃ ekadivasaṃ Udeno āha : ''Bhadde, sāmikena kattabbaṃ nāma n' eva mātāpitaro na bhātikā bhaginiyo kātuṃ sakkonti ; sace mayhaṃ jīvitaṃ dassasi, pañca te itthisatāni parivāraṃ datvā aggamahesiṭṭhānaṃ dassāmî''-ti. —''Sace imasmiṃ vacane patiṭṭhātuṃ sakkhissatha, dassāmi vo jīvitadānan''-ti. —''Sakkhissāmi, bhadde''-ti. Sā ''sādhu, sāmî''-ti pitu santikaṃ gantvā vanditvā ekam-antaṃ aṭṭhāsi. Atha naṃ so pucchi : ''Amma, niṭṭhitaṃ sippan''-ti ? —''Niṭṭhitaṃ tāva, tāta, sippan''-ti. —''Atha kiṃ, ammâ''-ti ? —''Amhākaṃ ekaṃ dvārañ-ca vāhanañ-ca laddhuṃ vaṭṭati, tātâ''-ti. —''Idaṃ kiṃ, ammâ''-ti ? —''Tāta, rattiṃ kira tārakasaññāya mantassa upacāratthāya ekaṃ osadhaṃ gahetabbaṃ atthî-ti, tasmā amhākaṃ velāya vā avelāya vā nikkhamanakāle ekadvārañ-c' eva vāhanañ-ca laddhuṃ vaṭṭatî''-ti. Rājā ''sādhû''-ti sampaṭicchi. Te attano abhirucitaṃ ekaṃ dvāraṃ hatthagataṃ kariṃsu.

Ath' ekadivasaṃ rājā uyyānakīḷāya nikkhami. Udeno ''ajja palāyitabban''-ti mahantamahante cammapasibbake hiraññasuvaṇṇassa pūretvā kaṇerupiṭṭhe ṭhapetvā Vāsuladattaṃ ādāya palāyi. Antepurapālakā disvā gantvā raññō ārocesuṃ. Rājā ''sīghaṃ gacchathâ''-ti balaṃ pahiṇi. Udeno balassa pakkhandanabhāvaṃ ñatvā kahāpaṇapasibbakaṃ mocetvā pātesi ; manussā kahāpaṇe uccinitvā puna pakkhaudiṃsu ; itaro suvaṇṇapasibbakaṃ mocetvā pātetvā, tesaṃ suvaṇṇalobhena papañcentānaṃ yeva, bahinivitthaṃ attano khandhāvāraṃ pāpuṇi. Atha naṃ āgacchantaṃ disvā va attano balakāyo parivāretvā nagaraṃ pavesesi. So gantvā Vāsuladattaṃ abhisiñcitvā aggamahesiṭṭhāne ṭhapesi.

2. Marriage of Visākhā

[Dhammapada-Aṭṭhakathā : Visākhāya Vatthu]

Tena kho pana samayena Bimbisāro ca Pasenadi-Kosalo ca aññam aññaṃ bhaginīpatikā honti. Ath' ekadivasaṃ Kosalarājā cintesi : "Bimbisārassa vijite pañca amitabhogā vasanti, mayhaṃ vijite eko pi tādiso n' atthi, yan-nūnâhaṃ Bimbisārassa santikaṃ gantvā ekaṃ mahāpuññaṃ yāceyyan"-ti. So tattha gantvā rañño katapaṭisanthāro, "kiṃkāraṇā āgato 'si"-ti puṭṭho, "tumhākaṃ vijite pañca amitabhogā mahāpuññā vasanti, tato ekaṃ gahetvā gamissāmî-ti āgato 'mhî-ti, tesu me ekaṃ dethâ"-ti āha. —"Mahākulāni amhehi cāletuṃ na sakkâ"-ti āha. —"Ahaṃ aladdhā na gamissāmî"-ti. Rājā amaccehi saddhiṃ mantetvā, "Jotiya-ādīnaṃ mahākulānaṃ cālanaṃ nāma paṭhaviyā cālanasadisaṃ, Meṇḍaka-mahāseṭṭhissa putto Dhanañjaya-seṭṭhī nāma atthi, tena saddhiṃ mantetvā va paṭivacanaṃ te dassāmî"-ti vatvā [taṃ] pakkosāpetvā, "tāta, Kosalarājā 'ekaṃ dhanaseṭṭhiṃ gahetvā va gamissāmî'-ti vadati, tvaṃ tena saddhiṃ gacchâ"-ti. —"Tumhesu pahiṇantesu gamissāmi, devâ"-ti. —"Tena hi pari-vaccham katvā gaccha, tātâ"-ti. So attano kattabbayuttaṃ akāsi ; rājā pi 'ssa mahantaṃ sakkāraṃ katvā, "imaṃ ādāya gacchathâ"-ti Pasenadirājānaṃ uyyojesi.

So taṃ ādāya Sāvatthiyaṃ ekarattivāsena gacchanto ekaṃ phāsu-kaṭṭhānaṃ patvā nivāsaṃ gaṇhi. Atha naṃ Dhanañjayaseṭṭhī pucchi : "Idaṃ kassa vijitan"-ti ? —"Mayhaṃ, seṭṭhî"-ti. —"Kīva-dūre ito Sāvatthî"-ti ? —"Sattayojanamatthake"-ti. —"Antonagaraṃ sambā-dhaṃ, amhākam parijano mahanto ; sace rocetha, idh' eva vaseyyāma, devâ"-ti. Rājā "sādhû"-ti sampaṭicchitvā tasmiṃ ṭhāne nagaraṃ māpetvā tassa datvā agamāsi. Tasmiṃ padese sāyaṃ vasanaṭṭhānassa gahitattā nagarassa Sāketaṃ icceva nāmaṃ ahosi.

Sāvatthiyaṃ pi kho Migāra-seṭṭhino putto Puṇṇavaḍḍhana-kumāro nāma vayappatto ahosi. Atha naṃ mātāpitaro vadiṃsu : "Tāta, tava ruccanaṭṭhāne ekaṃ dārikaṃ upadhārehî"-ti. —"Mayhaṃ evarūpāya jaṭāya kiccaṃ n' atthî"-ti. —"Putta, mā evaṃ kari ; kulaṃ nāma aputtakaṃ na tiṭṭhatî"-ti. So punappuna vuccamāno, "tena hi pañca-kalyāṇehi samannāgataṃ dārikaṃ labhamāno tumhā-kaṃ vacanaṃ karissāmî"-ti āha. —"Kāni pan' etāni pañca kalyāṇāni

nāma, tātâ"-ti ? —"Kesakalyāṇaṃ, maṃsakalyāṇaṃ, aṭṭhikalyāṇaṃ, chavikalyāṇaṃ, vayakalyāṇan"-ti.

[Mahāpuññāya hi itthiyā kesā morakalāpasadisā hutvā muñcitvā vissaṭṭhā nivāsantaṃ paharitvā nivattitvā uddhaggā tiṭṭhanti, idaṃ kesakalyāṇaṃ nāma ; dantâvaraṇaṃ bimbaphalasadisaṃ vaṇṇasampannaṃ samaṃ suphassitaṃ hoti, idaṃ maṃsakalyāṇaṃ nāma ; dantā sukkā samā avivarā ussāpetvā ṭhapitavajirapanti viya samacchinnaṃ saṅkhapattaṃ viya ca sobhanti, idaṃ aṭṭhikalyāṇaṃ nāma ; kāliyā vaṇṇakādīhi avilitto eva chavivaṇṇo siniddho nīl'uppaladāmasadiso hoti, odātāya kaṇikārapupphadāmasadiso hoti, idaṃ chavikalyāṇaṃ nāma ; dasakkhattuṃ vijātā pi kho pana sakiṃ vijātā viya avigatayobbanā yeva hoti, idaṃ vayakalyāṇaṃ nāma hoti.]

Ath' assa mātāpitaro aṭṭh'uttarasatabrāhmaṇe nimantetvā, "pañcakalyāṇasamannāgatā itthiyo nāma hontî"-ti pucchiṃsu. —"Āma, hontî"-ti. —"Tena hi evarūpaṃ dārikaṃ pariyesitum aṭṭha janā gacchantû"-ti bahudhanaṃ datvā, "āgatakāle vo kātabbaṃ jānissāma ; gacchatha, evarūpaṃ dārikaṃ pariyesatha, diṭṭhakāle ca imaṃ pilandheyyāthâ"-ti satasahass'agghaṇikaṃ suvaṇṇamālaṃ datvā uyyojesuṃ. Te mahanta-mahantāni nagarāni gantvā pariyesamānā pañca-kalyāṇasamannāgataṃ dārikaṃ adisvā nivattitvā āgacchantā vivaṭanakkhatta-divase Sāketaṃ anuppattā, "ajja amhākaṃ kammaṃ nippajjissatî"-ti cintayiṃsu.

Tasmiṃ pana nagare anusaṃvaccharaṃ vivaṭanakkhattaṃ nāma hoti ; tadā bahi anikkhamanakulāni pi parivārena saddhiṃ gehā nikkhamitvā apaṭicchannena sarīrena padasā va nadītīraṃ gacchanti. Tasmiṃ divase khattiyamahāsālādīnaṃ puttā pi attano samānajātikaṃ manāpaṃ kuladārikaṃ disvā, "mālāguḷena parikkhipissāmâ"-ti taṃ taṃ maggaṃ nissāya tiṭṭhanti. Te pi brāhmaṇā nadītīre ekaṃ sālaṃ pavisitvā aṭṭhaṃsu. Tasmiṃ khaṇe Visākhā paṇṇarasa-soḷasavass'uddesikā hutvā sabbâbharaṇapaṭimaṇḍitā pañcahi kumārisatehi parivutā nadiṃ gantvā, "nahāyissāmî"-ti taṃ padesaṃ pattā. Atha kho megho uṭṭhahitvā pāvassi ; pañcasatā kumāriyo vegena gantvā sālaṃ pavisiṃsu. Brāhmaṇā olokento tāsu ekaṃ pi pañcakalyāṇasamannāgataṃ na passiṃsu. Visākhā pakatigamanen' eva sālaṃ pāvisi ; vatthâbharaṇāni temiṃsu. Brāhmaṇā tassā cattāri kalyāṇāni disvā dante passitukāmā, "alasajātikā amhākaṃ dhītā, etissā sāmiko kañjikamattam-pi na labhissati, maññe"-ti aññam-aññaṃ

kathayiṃsu. Atha ne Visākhā āha : "Kiṃ vadetha tumhe"-ti ? —"Taṃ kathema, ammâ"-ti. Madhuro kira tassā saddo kaṃsatālasaro viya niccharati. Atha ne puna madhurasaddena "kiṃkāraṇā kathethâ"-ti pucchi. —"Tava parivār'itthiyo vatthâlaṃkāre atemetvā vegena sālaṃ paviṭṭhā, tuyhaṃ ettakaṃ ṭhānaṃ vegena gamanamattam-pi n' atthi, vatthâbharaṇe temetvā āgatâsî-ti, ammā, kathemâ"-ti. —"Tātā, mā evaṃ vadetha ; ahaṃ etāhi balavatarā ; kāraṇaṃ pana sallakkhetvā javena nâgat' amhî"-ti. —"Kiṃ [kāraṇaṃ], ammâ"-ti ? —"Tātā, cattāro janā javamānā na sobhanti ; aparam-pi kāraṇaṃ atthî"-ti. —"Katame cattāro janā na sobhanti, ammâ"-ti ? —"Tātā, abhisitto rājā tāva sabbâbharaṇa-paṭimaṇḍito kacchaṃ bandhitvā rājaṅgaṇe javamāno na sobhati ; 'kiṃ ayaṃ mahārājā gahapatiko viya dhāvatî ?'-ti aññadatthu garahaṃ labhati ; saṇikaṃ gacchanto va sobhati. Raññho maṅgalahatthī pi alaṅkato javamāno na sobhatî-ti ; vāraṇalīḷhāya gacchanto va sobhati. Pabbajito javamāno na sobhati ; 'kiṃ ayaṃ samaṇo gihī viya dhāvatî ?'-ti kevalaṃ garaham-eva labhati ; samitagamanena pana sobhati. Itthī javamānā na sobhati ; 'kiṃ esā itthī puriso viya dhāvatî ?'-ti garahitabbā va hoti. Ime cattāro javamānā na sobhantî"-ti. —"Katamam-pana aparakāraṇaṃ, ammâ"-ti ? —"Tātā, mātāpitaro nāma dhītaraṃ aṅgapaccaṅgāni saṇṭhāpetvā posenti. Mayaṃ hi vikkiṇiyabhaṇḍaṃ nāma, amhe parakulaṃ pesanatthāya posenti ; sace javamānānaṃ dasākaṇṇe vā bhūmiyaṃ vā pakkhalitvā patitakāle hattho vā pādo vā bhijjeyya, kulass' eva bhārā bhaveyyāma, pasādhanabhaṇḍaṃ pana temetvā sukkhissati, imaṃ kāraṇaṃ sallakkhetvā na dhāvit' amhi, tātâ"-ti.

Brāhmaṇā tassā kathaṃ kathanakāle dantasampattiṃ disvā, "evarūpā no sampatti na diṭṭhapubbâ"-ti tassā sādhukāraṃ datvā, "amma, tuyham-ev' esā anucchavikâ"-ti vatvā taṃ suvaṇṇamālaṃ pilandhayiṃsu. Atha ne pucchi : "Katara-nagarato āgat' attha, tātâ"-ti ?—"Sāvatthito, ammâ"-ti.—"Seṭṭhikulaṃ kataraṃ nāmâ"-ti ?—"Migāraseṭṭhī nāma, ammâ"-ti. —"Ayyaputto konāmo"-ti ? —"Puṇṇavaḍḍhana-kumāro nāma, ammâ"-ti. Sā "samānajātikaṃ no kulan" -ti adhivāsetvā pitu sāsanaṃ pahiṇi : "amhākaṃ rathaṃ pesetû"-ti. Kiñcâpi hi sā āgamanakāle padasā āgatā, mālāya pana pilandhanakālato paṭṭhāya tathā gantuṃ na labhati. Issaradārikā rathâdīhi gacchanti, itarā pakati-yānakaṃ abhiruyhanti, chattaṃ vā tālapaṇṇaṃ vā uparikaronti, tasmiṃ asati nivatthasāṭakassa dasantaṃ ukkhipitvā

aṃse khipanti eva. Tassā pana pitā pañca rathasatāni pesesi ; sā saparivārā rathaṃ āruyha gatā, brāhmaṇā pi ekato gamiṃsu.

Atha ne seṭṭhī pucchi : "kuto āgat' atthâ"-ti ? —"Sāvatthito, mahāseṭṭhî"-ti. —"Setthī kataro nāmâ"-ti ? —"Migāra-seṭṭhī nāmâ"-ti. —"Putto konāmo"-ti ? —"Puṇṇavaḍḍhana-kumāro nāmâ"-ti. —"Dhanaṃ kittakaṃ"-ti ? —"Cattālīsa koṭiyo, mahāseṭṭhî"-ti.— "Dhanaṃ tāva amhākaṃ dhanaṃ upādāya kākaṇikamattaṃ, dārikāya pana ārakkhamattāya laddhakālato paṭṭhāya kiṃ aññena kāraṇenâ"-ti adhivāsesi. So tesaṃ sakkāraṃ katvā ekāha-dvihaṃ vasāpetvā uyyojesi.

Te Sāvatthiṃ gantvā Migāra-seṭṭhissa "laddhā no dārikâ"-ti ārocayiṃsu. —"Kassa dhîtâ"-ti ? —"Dhanañjaya-seṭṭhino"-ti. So "mahākulassa dārikā me laddhā, khippam-eva naṃ ānetuṃ vaṭṭatî"-ti tattha gamanatthaṃ rañño ārocesi. Rājā "mahākulaṃ etaṃ, mayā Bimbisārassa santikā ānetvā Sākete nivesitaṃ, tassa sammānaṃ kātuṃ vaṭṭatî"-ti, "aham-pi āgamissāmî"-ti āha. So "sādhu, devâ"-ti vatvā Dhanañjaya-seṭṭhino sāsanaṃ pesesi : "Mayi āgacchante rājā pi āgamissati ; mahantaṃ rājabalaṃ ; ettakassa janassa kattabbayuttaṃ kātuṃ sakkhissasi na sakkhissasî"-ti ? Itaro "sace pi dasa rājāno āgacchanti āgacchantû"-ti paṭisāsanaṃ pesesi. Migāra-seṭṭhī tāva mahante nagare gehagopakamattaṃ ṭhapetvā sesa-janaṃ ādāya gantvā addhayojanamatte ṭhāne ṭhatvā, "āgat' amhâ"-ti sāsanaṃ pahiṇi.

Taṃ divasam-eva Visākhāya pitā pañcasate suvaṇṇakāre pakkosāpetvā, "dhītu me mahālatāpasādhanaṃ nāma karothâ"-ti rattasuvaṇṇassa nikkhasahassaṃ tad-anurūpāni ca rajata-maṇimuttā-pavāḷa-vajirâdīni dāpesi. Rājā katipâhaṃ vasitvā va Dhanañjaya-seṭṭhissa sāsanaṃ pahiṇi : "Na sakkā seṭṭhinā amhākaṃ bharaṇaṃ posanaṃ ciraṃ nāma kātuṃ ; dārikāya gamanakālaṃ jānātû"-ti. So pi rañño sāsanaṃ pesesi : "Idāni vassakālo āgato, tena na sakkā catu-māsaṃ vicarituṃ ; tumhākaṃ balakāyassa yaṃ yaṃ laddhuṃ vaṭṭati sabbantaṃ mama bhāro, mayā pesitakāle devo gamissatî"-ti. Tato paṭṭhāya Sāketanagaraṃ niccanakkhattaṃ viya ahosi ; rājānaṃ ādiṃ katvā sabbesaṃ mālāgandhavatthâdīni paṭiyattān' eva honti. Te te janā cintayiṃsu : "seṭṭhī amhākam-eva sakkāraṃ karotî"-ti.

Evaṃ cattāro māsā atikkantā, pasādhanam-pi niṭṭhitaṃ. Tasmiṃ kho pana pasādhane ekaṃ moraṃ kariṃsu ; tassa dakkhiṇapakkhe rattasuvaṇṇamayāni pañca pattasatāni ahesuṃ, vāmapakkhe pañca

pattasatāni, tuṇḍam pavāḷamayaṃ, akkhīni maṇimayāni, tathā gīvā ca piñjāni ca, pattanāḷiyo ratanamayā, tathā jaṅghā ; so Visākhāya matthakamajjhe pabbatakūṭe ṭhatvā naccanamayūro viya khāyatî-ti, pattanāḷisahassasaddo dibbasaṅgītaṃ viya pañcaṅgika-turiyaghoso viya ca pavattati ; santikaṃ upagatā yeva tassa amorabhāvaṃ jānanti ; pasādhanaṃ navakoṭi-agghaṇakaṃ ahosi, satasahassaṃ hatthakammamūlaṃ dîyittha.

Evaṃ mahāseṭṭhī catumāsehi dhītu parivacchaṃ katvā tassā deyyadhammaṃ dad nāno kahāpaṇapūrāni pañca sakaṭasatāni adāsi, suvaṇṇabhājanapūrāni pañca sakaṭasatāni, rajatabhājanapūrāni pañca, tambabhājanapūrāni pañca, paṭṭavatthakoseyyavatthapūrāni pañca sakaṭasatāni, sappipūrāni pañca, sālitaṇḍulapūrāni pañca, naṅgalaphālâdi-upakaraṇapūrāni pañca sakaṭasatāni. Evaṃ kir' assa ahosi : "mama dhītā gataṭṭhāne 'asukena nāma me attho'-ti mā parassa gehadvāraṃ pahiṇî"-ti ; tasmā sabbûpakaraṇāni dāpesi. Ek'ekasmiṃ rathe sabbâlaṅkārapaṭimaṇḍitā tisso tisso vaṇṇadāsiyo ṭhapetvā pañca rathasatāni adāsi : "etaṃ nahāpentiyo bhojentiyo alaṅkarontiyo vicarathâ"-ti diyaḍḍhasahassa-paricārikā adāsi. Ath' assa etad ahosi : "mama dhītu gāvo dassāmî"-ti. So .... saṭṭhisahassā balavagāvo saṭṭhisahassā ca dhenuyo [adāsi].

Seṭṭhinā ettakassa dhanassa dinnakāle seṭṭhibhariyā āha : "Tumhehi mayhaṃ dhītu sabbaṃ saṃvidahitaṃ, veyyāvaccakarā pana dāsadāsiyo na saṃvidahitā, kiṃkāraṇâ"-ti ? —"Mama dhītari sasnehanisnehānaṃ jānanatthaṃ ; ahaṃ hi tāya saddhiṃ agacchamānake gīvāya gahetvā no pahiṇāmi, yānaṃ āruyha gamanakāle evam-pana 'etāya saddhiṃ gantukāmā gacchantu, mā agantukāmâ'-ti vakkhāmî"-ti. Atha "sve mama dhītā gamissatî"-ti gabbhe nisinno dhītaraṃ samīpe nisīdāpetvā, "amma, patikule vasantiyā nāma imañ-ca imañ-ca ācāraṃ rakkhituṃ vaṭṭatî"-ti ovādaṃ adāsi. Ayam-pi Migāra-seṭṭhī antaragabbhe nisinno pana Dhanañjaya-seṭṭhino ovādaṃ assosi. So pi seṭṭhī dhītaraṃ evaṃ ovadi : "Amma, sasurakule vasantiyā nāma antoaggi bahi na nîharitabbo, bahi-aggi anto na pavesetabbo, dadantass' eva dātabbaṃ, adadantassa na dātabbaṃ, dadantassâpi adadantassâpi dātabbaṃ, sukhaṃ nisîditabbaṃ, sukhaṃ bhuñjitabbaṃ, sukhaṃ nipajjitabbaṃ, aggi paricaritabbo, antodevatâpi namassitabbâ"-ti idaṃ dasavidhaṃ ovādaṃ datvā, punadivase sabbā seniyo sannipātetvā rājasenāya majjhe aṭṭha kuṭumbike pāṭibhoge gahetvā, "sace me gataṭṭhāne

dhītu doso uppajjati tumhehi sodhetabbo"-ti vatvā navakoṭi-agghaṇakena mahālatāpasādhanena dhītaraṃ pasādhetvā nahānacuṇṇamūlakaṃ catupaṇṇāsakoṭidhanaṃ datvā yānaṃ āropetvā Sāketassa sāmantā attano santakesu Anurādhapuramattesu cuddasasu bhattagāmesu āṇaṃ carāpesi : "mama dhītarā saddhiṃ gantukāmā gacchantû"-ti. Te saddaṃ sutvā va, "amhākaṃ ayyāya gamanakāle kiṃ amhākaṃ idhâ ?"-ti cuddasa gāmā kiñci asesetvā nikkhamiṃsu. Dhanañjaya-seṭṭhī pi rañño ca Migāra-seṭṭhino ca sakkāraṃ katvā thokaṃ anugantvā tehi saddhiṃ dhītaraṃ uyyojesi.

3. Porāṇa-Vajjidhamma

[Sumaṅgala-vilāsinī, II]

Pubbe kira Vajji-rājāno, "ayaṃ coro"-ti ānetvā dassite, "gaṇhatha taṃ coran"-ti avatvā vinicchaya-mahāmattānaṃ denti. Te vinicchinitvā, sace acoro hoti, vissajjenti ; sace coro hoti, attanā kiñci avatvā vohārikānaṃ denti. Te pi vinicchinitvā, acoro ce, vissajjenti ; coro ce, suttadharā nāma honti tesaṃ denti. Te pi vinicchinitvā, acoro ce, vissajjenti ; coro ce, aṭṭhakulikānaṃ denti. Te pi tath' eva katvā senāpatissa, senāpati uparājassa, uparājā rañño, rājā vinicchinitvā, acoro ce, vissajjeti ; sace pana coro hoti, paveṇipotthakaṃ vācāpeti. Tattha 'yena idaṃ nāma kataṃ, tassa ayaṃ nāma daṇḍo'-ti likhitaṃ ; rājā tassa kiriyaṃ tena samānetvā tad-anucchavikaṃ daṇḍaṃ karoti. Iti evaṃ porāṇaṃ Vajjidhammaṃ samādāya vattantānaṃ manussā na vijjhāyanti, rājāno porāṇaka-paveṇiyā dhammaṃ karonti : "etesaṃ doso n' atthi, amhākaṃ yeva doso"-ti appamattā kammante karonti. Evaṃ rājūnaṃ vuddhi hoti.

4. Conversion of Sāriputta and Moggallana

[Dhammapada-Aṭṭhakathā, I]

Anuppanne yeva hi Buddhe Rājagahato avidūre Upatissagāmo Kolitagāmo-ti dve brāhmaṇagāmā ahesuṃ. Tesu Upatissagāme Rūpasāriyā nāma brāhmaṇiyā gabbhassa patiṭṭhitadivase yeva Kolitagāme Moggaliyā nāma brāhmaṇiyā pi gabbho patiṭṭhahi. Tāni kira dve pi kulāni yāva sattamā kulaparivaṭṭā ābaddha-paribaddha-sahāyakān' eva ; tāsaṃ dvinnam-pi ekadivasam-eva gabbhaparihāraṃ adaṃsu. Tā ubho pi dasamās'accayena putte vijāyiṃsu ; nāmagahaṇadivase Sāriyā brāhmaṇiyā puttassa Upatissagāmake jeṭṭhakulassa puttattā Upatissoti nāmaṃ kariṃsu ; itarassa Kolitagāme jeṭṭhakulassa puttattā Kolitoti nāmaṃ kariṃsu.

Te ubho pi vuḍḍhiṃ anvāya sabbasippānaṃ pāraṃ agamaṃsu. Rājagahe ca anusaṃvaccharaṃ gir'agga-samajjaṃ nāma hoti. Tesaṃ dvinnam-pi ekaṭṭhāne yeva mañcaṃ bandhanti ; dve pi ekato va nisīditvā samajjaṃ passantā hasitabbaṭṭhāne hasanti, saṃvegaṭṭhāne saṃvegaṃ janayanti, dāyam dātuṃ yuttaṭṭhāne dāyaṃ denti. Tesaṃ iminā va niyāmena ekadivasaṃ samajjaṃ passantānaṃ paripākagatattā ñāṇassa purimesu divasesu viya hasitabbaṭṭhāne hāso vā saṃvegaṭṭhāne saṃvegajananaṃ vā dāyaṃ dātuṃ yuttaṭṭhāne dānam vā nâhosi. Dve pi pana janā evaṃ cintayiṃsu : Kiṃ ettha oloketabbaṃ atthi ? Sabbe p'ime appatte vassasate a-paṇṇattika-bhāvaṃ gamissanti, amhehi pana ekaṃ mokkhadhammaṃ pariyesituṃ vaṭṭatî-ti ārammaṇaṃ gahetvā nisīdiṃsu.

Tato Kolito Upatissam-āha : "Samma Upatissa, na tvaṃ aññesu divasesu viya haṭṭhapahaṭṭho, idāni anattamanadhātuko 'si ; kin-te sallakkhitan"-ti ? —"Samma Kolita, etesaṃ olokane sāro nāma n' atthi, niratthakam-etaṃ, attano mokkhadhammaṃ gavesituṃ vaṭṭatî-ti cintayanto nisinno 'mhi ; tvaṃ pana kasmā anattamano"-ti ? So pi tath' eva āha.

Ath' assa attanā saddhiṃ ekajjhāsayatanaṃ ñatvā Upatisso āha : "Amhākaṃ ubhinnam-pi sucintitaṃ, mokkhadhammaṃ pana gavesantehi ekā pabbajjā[1] laddhuṃ vaṭṭati, kassa santike pabbajāmâ"-ti ?

Tena kho pana samayena Sañjayo paribbājako Rājagahe paṭivasati, mahatiyā paribbājakaparisāya saddhiṃ. Te pañcahi māṇavasatehi

[1] Variant : *ekaṃ pabbajjaṃ.*

saddhiṃ Sañjayassa santike pabbajiṃsu. Tesaṃ pabbajitakālato paṭṭhāya Sañjayo atireka-lābhagga-yasagga-ppatto ahosi. Katipâhen' eva sabbaṃ Sañjayassa samayaṃ parimadditvā : "Ācariya, tumhākaṃ jānanasamayo ettako va, udāhu uttarim-pi atthî"-ti pucchiṃsu. "Ettako va ; sabbaṃ tumhehi ñātan"-ti vutte, cintayiṃsu : Evaṃ sati imassa santike brahmacariyavāso niratthako, mayaṃ yaṃ mokkhadhammaṃ gavesituṃ nikkhantā taṃ imassa santike uppādetuṃ na sakkoma ; mahā kho pana Jambudīpo, gāma-nigama-rājadhāniyo carantā tattha addhā mokkhadhamma-desakaṃ kañci ācariyaṃ labhissāmâ-ti.

Tato paṭṭhāya yattha yattha 'paṇḍita-samaṇabrāhmaṇā atthî'-ti vadanti, tattha tattha gantvā sākacchaṃ karonti. Tehi puṭṭhapañhaṃ aññe kathetuṃ na sakkonti ; te pana tesaṃ pañhaṃ vissajjenti. Evaṃ sakala-Jambudīpaṃ pariganhitvā nivattitvā sakaṭṭhānam-eva āgantvā : "Samma Kolita, amhesu yo paṭhamaṃ amataṃ adhigacchati, so itarassa ārocetû"-ti katikaṃ akaṃsu.

Evaṃ tesu katikaṃ katvā viharantesu, Satthā Rājagahaṃ patvā Veḷuvanaṃ paṭiggahetvā Veḷuvane viharati. Tadā Pañcavaggiyānaṃ abbhantaro Assaji-mahāthero [cārikāya] paṭinivattitvā Rājagahaṃ āgato, punadivase pāto va pattacīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvisi. Tasmiṃ samaye Upatissaparibbājako pāto va bhattakiccaṃ katvā Paribbājakârāmaṃ gacchanto theraṃ laddhapiṇḍapātaṃ aññataraṃ okāsaṃ gacchantaṃ disvā, nisîditu-kāmataṃ c'assa ñatvā, attano paribbājaka-pīṭhakaṃ paññāpetvā adāsi, bhattakicca-pariyosāne pi 'ssa attano kuṇḍikāya udakaṃ adāsi.

Evaṃ ācariyavattaṃ katvā [so paribbājako] katabhattakiccena therena saddhiṃ madhurapaṭisanthāraṃ katvā evam-āha : "Vippasannāni kho pana te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto ; kam-asi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesî ?"-ti pucchi. Thero attano navakabhāvaṃ dassento (viya) āha : "Ahaṃ kho, āvuso, navo acirapabbajito adhunâgato imaṃ dhammavinayaṃ, na tāvâhaṃ sakkhissāmi vitthārena dhammaṃ desetun"-ti. Paribbājako āha :

"Appaṃ vā bahuṃ vā bhāsassu, atthaññeva me brūhi,
atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun"-ti ?

—Evaṃ vutte, thero āha :

"Ye dhammā hetu-ppabhavā, tesaṃ hetuṃ Tathāgato āha,
tesañ-ca yo nirodho, evaṃvādī Mahāsamaṇo"-ti.

Paribbājako paṭhamapadadvayam-eva sutvā sotâpattiphale patiṭṭhahi, itaraṃ padadvayaṃ sotâpannakāle niṭṭhāpesi. So theraṃ āha: "Kuhiṃ tumhākaṃ Satthā vasatî?"-ti. —"Veḷuvane, āvuso"-ti. —"Tena hi, bhante, tumhe purato yātha: mayhaṃ eko sahāyako atthi, amhehi ca aññam-aññaṃ katikā katā: 'yo paṭhamaṃ amataṃ adhigacchati so ārocetû'-ti, ahaṃ taṃ paṭiññaṃ mocetvā mama sahāyakaṃ gahetvā tumhākaṃ gatamaggen' eva Satthu santikaṃ āganissāmî"-ti pañcapatiṭṭhitena therassa pādesu nipatitvā, tikkhattuṃ padakkhiṇaṃ katvā, theraṃ uyyojetvā Paribbājakârāmâbhimukho agamāsi.

Kolita-paribbājako taṃ dūrato v' āgacchantaṃ disvā, 'ajja mayhaṃ sahāyakassa mukhavaṇṇo na aññadivasesu viya, addhā tena amataṃ adhigataṃ bhavissatî'-ti amatâdhigamaṃ pucchi. So pi 'ssa 'āma, āvuso, amataṃ adhigatan'-ti paṭijānitvā tam-eva gātham-abhāsi. Gāthāpariyosāne Kolito sotâpattiphale patiṭṭhahitvā āha: "Kuhiṃ kira, samma, amhākaṃ Satthā vasatî"-ti? —"Veḷuvane kira, samma; evaṃ no ācariyena Assajittherena kathitan"-ti. —"Tena hi, samma, āyāma, Satthāraṃ passissāmâ"-ti. —"Samma, amhehi adhigataṃ amataṃ amhākaṃ ācariyassa Sañjaya-paribbājakassâpi kathessāma; bujjhamāno paṭivijjhissati, a-paṭivijjhanto amhākaṃ saddahitvā Satthu-santikaṃ gamissati, Buddhānaṃ desanaṃ sutvā maggaphala-paṭivedhaṃ karissatî"-ti.

Tato dve pi janā Sañjayassa santikaṃ agamaṃsu. Sañjayo te disvā, "Kiṃ, tāta, koci vo amatamagga-desako laddho"-ti pucchi. —"Āma, ācariya, laddho; Buddho loke uppanno, ... etha, Satthu santikaṃ gamissāmâ"-ti. —"Gacchatha tumhe, ahaṃ na sakkhissāmî"-ti. —"Kiṃkāraṇâ"-ti? —"Ahaṃ mahājanassa ācariyo hutvā vicariṃ, tassa me antevāsibhāvo cāṭiyā udañcana-bhāvappatti viya hoti, na sakkhissām' ahaṃ antevāsikavāsaṃ vasitun"-ti. —"Mā evaṃ karittha, ācariyâ"-ti. —"Hotu tātā, gacchatha tumhe, nâhaṃ sakkhissāmî"-ti. —"Ācariya, loke Buddhassa uppannakālato paṭṭhāya mahājano gandhamālâdihattho gantvā tam-eva pūjessati, mayam-pi tatth' eva gamissāma, tumhe kiṃ karissathâ"-ti? —"Tātā, kin-nu kho imasmiṃ loke dandhā bahū, udāhu paṇḍitâ"-ti? —"Dandhā, ācariya, bahū, paṇḍitā nāma katipayā eva hontî"-ti. —"Tena hi, tātā, paṇḍitā paṇḍitasamaṇassa Gotamassa santikaṃ gamissanti, dandhā dandhassa mama santikaṃ āganissanti; gacchatha tumhe, nâhaṃ gamissāmî"-ti. Te 'paññāyissatha tumhe, ācariyâ'-ti pakkamiṃsu.

Tesu gacchantesu Sañjayassa parisā bhijji ; tasmiṃ khaṇe ārāmo tuccho ahosi. So tucchaṃ ārāmaṃ disvā uṇhaṃ lohitaṃ chaḍḍesi. Tehi pi saddhiṃ gacchantesu pañcasu paribbājakasatesu Sañjayassa aḍḍhateyyasatāni nivattiṃsu ; [te] attano antevāsikehi aḍḍhateyyehi paribbājakasatehi saddhiṃ Veḷuvanaṃ agamaṃsu.

Satthā catuparisamajjhe nisinno dhammaṃ desento te dūrato va āgacchante disvā bhikkhū āmantesi : "Ete, bhikkhave, dve sahāyakā āgacchanti Kolito ca Upatisso ca : etaṃ me sāvakayugaṃ bhavissati aggaṃ bhaddayugan"-ti. Te Satthāraṃ vanditvā ekam-antam nisīdiṃsu. Te Bhagavantaṃ etad-avocuṃ : "Labheyyāma mayaṃ, bhante, Bhagavato santike pabbajjaṃ, labheyyāma upasampadan"-ti.

"Etha, bhikkhavo"-ti Bhagavā avoca, — "svâkkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyâ"-ti.

Sabbe iddhimaya-pattacīvaradharā vassasatika-therā viya ahesuṃ.

5. Death of Mahāmoggallāna

[Dhammapada-Aṭṭhakathā, III]

Ekasmiṃ hi samaye titthiyā sannipatitvā cintesuṃ : "Jānāth'-âvuso, kena kāraṇena samaṇassa Gotamassa lābhasakkāro mahā hutvā nibbatto"-ti ? —"Mayaṃ na jānāma. Tumhe pana jānāthâ"-ti ? —"Āma jānāma, Mahāmoggallānaṃ nāma ekaṃ nissāya uppanno ; so hi devalokaṃ gantvā devatāhi katakammaṃ pucchitvā āgantvā manussānaṃ katheti : 'idaṃ nāma katvā evarūpaṃ sampattiṃ labhantî'-ti, niraye nibbattānam-pi kammaṃ pucchitvā āgantvā manussānaṃ katheti : 'idaṃ nāma katvā evarūpaṃ dukkhaṃ anubhavantî'-ti. Manussā tassa kathaṃ sutvā mahantaṃ lābhasakkāraṃ abhiharanti. Sace taṃ māretuṃ sakkhissāma, so lābhasakkāro amhākaṃ nibbattissatî"-ti. Te 'atth' eso upāyo'-ti sabbe ekacchandā hutvā, 'yaṃ kiñci katvā taṃ māressāmâ'-ti attano upaṭṭhāke samādapetvā, kahāpaṇa-sahassaṃ labhitvā, purisaghātakammaṃ katvā carante core pakkosāpetvā, "Mahāmoggallāna-tthero nāma Kālasilāyaṃ vasati, tattha gantvā taṃ mārethâ"-ti tesaṃ kahāpaṇe adaṃsu.

Corā dhanalobhena sampaṭicchitvā 'theraṃ māressāmâ'-ti gantvā tassa vasanaṭṭhānaṃ parivāresuṃ. Thero tehi parikkhittabhāvaṃ ñatvā

kuñcikacchiddena nikkhamitvā pakkāmi. Te taṃ divasaṃ theraṃ adisvā pun' ekadivasaṃ gantvā parikkhipiṃsu. Thero ñatvā kaṇṇikā-maṇḍalaṃ bhinditvā ākāsaṃ pakkhandi. Evaṃ te paṭhamamāse pi majjhimamāse pi theraṃ gahetuṃ nāsakkhiṃsu. Pacchimamāse pana sampatte, thero attanā katakammassa ākaḍḍhana-bhāvaṃ ñatvā na apagañchi. Corā gahetvā theraṃ taṇḍulakaṇa-mattāni 'ssa aṭṭhīni karontā bhindiṃsu. Atha naṃ 'mato'-ti saññāya ekasmiṃ gumba-piṭṭhe khipitvā pakkamiṃsu.

Thero 'Satthāraṃ passitvā va parinibbāyissāmi'-ti attabhāvaṃ jhāna-veṭhanena veṭhetvā thiraṃ katvā ākāsena Satthu santikaṃ gantvā Satthāraṃ vanditvā, "Bhante, parinibbāyissāmi"-ti āha. —"Parinib-bāyissasi, Moggallānâ"-ti ? —"Āma, bhante"-ti. —"Kattha gantvâ"-ti ? —"Kālasilāpadesaṃ, bhante"-ti. —"Tena hi, Moggallāna, mayhaṃ dhammaṃ kathetvā yāhi, tādisassa hi me sāvakassa idāni dassanam n'atthî"-ti. So "evaṃ karissāmi, bhante"-ti Satthāraṃ vanditvā ākāse uppatitvā, parinibbānadivase Sāriputta-tthero viya, nāna-ppakārā iddhiyo katvā dhammaṃ kathetvā Satthāraṃ vanditvā Kālasilâṭaviṃ gantvā parinibbāyi.

'Theraṃ kira corā māresun'-ti ayam-pi kathā sakala-Jambudīpaṃ patthari. Rājā Ajātasattu core pariyesanatthāya carapurise payojesi. Tesu pi coresu surâpāne suraṃ pivantesu, ekassa vitthaṃ[1] paharitvā pātesi. So taṃ santajjetvā, "Hambho dubbinīta, kasmā me vitthaṃ pātesî ?"-ti āha. —"Kiṃ pana, are duṭṭhacora, tayā Mahāmoggallāno paṭhamaṃ pahaṭo"-ti ? —"Kiṃ pana mayā pahaṭabhāvaṃ tvaṃ na jānāsî"-ti ? Iti nesaṃ 'mayā pahaṭo, mayā pahaṭo'-ti vadantānaṃ vacanaṃ sutvā te carapurisā sabbe core gahetvā rañño ārocesuṃ. Rājā core pakkosāpetvā pucchi : "Tumhehi thero mārito"-ti ? —"Āma, devâ"-ti. —"Kena tumhe uyyojitâ"-ti ? —"Nagga-samaṇakehi, devâ"-ti. Rājā pañcasate nagga-samaṇake gāhāpetvā pañcasatehi corehi saddhiṃ rājaṅgaṇe nābhi-ppamāṇesu āvāṭesu khanāpetvā palālehi paṭic-chādāpetvā aggiṃ dāpesi. Atha nesaṃ jhāmabhāvaṃ ñatvā aya-naṅgalehi kasāpetvā sabbe khaṇḍākhaṇḍaṃ kārāpesi.

[1] Variant : *piṭṭhiṃ*

6. Quarrel Between the Sākiyas and the Koliyas

[Dhammapada-Aṭṭhakathā, III]

Sākiya-Koliyā kira Kapilavatthunagarassa ca Koliyanagarassa ca antare Rohiṇi nāma nadiṃ eken' eva āvaraṇena bandhāpetvā sassāni karonti. Atha Jeṭṭhamūla-māse sassesu milāyantesu, ubhayanagaravāsikānam-pi kammakarā sannipatiṃsu. Tattha Koliyanagaravāsino āhaṃsu : "Idaṃ udakaṃ ubhato bhariyamānaṃ n'eva tumhākaṃ n'eva amhākaṃ pahossati, amhākaṃ pana sassaṃ eka-udaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethâ"-ti. Itare pana āhaṃsu : "Tumhesu koṭṭhe pūretvā ṭhitesu, mayaṃ rattasuvaṇṇaṃ nīlamaṇiṃ kāḷakahāpaṇe ca gahetvā pacchi-pasibbakâdi-hatthā na sakkhissāma tumhākaṃ gharadvāre vicarituṃ, amhākam-pi sassaṃ eka-udaken' eva nippajjissati, idaṃ udakaṃ amhākaṃ dethâ"-ti. —"Na mayaṃ dassāmâ"-ti. —"Mayam-pi na dassāmâ"-ti. Evaṃ kathaṃ vaḍḍhetvā eko uṭṭhāya ekassa pahāraṃ adāsi, so pi aññassâ-ti evaṃ añña-m-aññaṃ paharitvā rājakulānaṃ jātiṃ ghaṭṭetvā kalahaṃ vaḍḍhayiṃsu.

Koliyakammakarā vadanti : "Tumhe Kapilavatthuvāsike dārake gahetvā gacchatha. Ye soṇa-sigālâdayo viya attano bhaginīhi saddhiṃ saṃvasimsu, etesaṃ hatthino ca assā ca phalakâvudhāni ca amhākaṃ kiṃ karissantî"-ti ? Sākiyakammakarā vadanti : "Tumhe dāni kuṭṭhino dārake gahetvā gacchatha. Ye anāthā niggatikā tiracchānā viya kolarukkhe vasiṃsu, etesaṃ hatthino ca assā ca phalakâvudhāni ca amhākaṃ kiṃ karissantî"-ti ? Te gantvā tasmiṃ kamme niyuttaamaccānaṃ kathesuṃ, amaccā rājakulānaṃ kathesuṃ. Tato Sākiyā 'bhaginīhi saddhiṃ saṃvāsaṃ vasitakānaṃ thāmañ-ca balañ-ca dassessāmâ'-ti yuddhaṃ sajjetvā nikkhamiṃsu. Koliyâpi 'kolarukkhavāsīnaṃ thāmañ-ca balañ-ca dassessāmâ'-ti yuddhaṃ sajjetvā nikkhamiṃsu.

Satthā paccūsasamaye lokaṃ volokento ñātake disvā, 'mayi anāgacchante ime nassissanti, mayā gantuṃ vaṭṭatî'-ti cintetvā, ekako va ākāsen' eva gantvā Rohiṇi-nadiyā majjhe ākāse pallaṅke nisīdi. Ñātakā Satthāraṃ disvā āvudhāni chaḍḍetvā vandiṃsu.

Atha ne Satthā āha : "Kiṃ kalaho nām' esa, mahārājâ"-ti ? —"Na jānāma, bhante"-ti. —"Ko dāni jānissati "-ti ? —"Senāpati jānissatî"-ti. Senāpati, "Uparājā jānissatî"-ti. Iminā upāyena yāva dāsakammakare pucchitvā, [te] "Bhante, udaka-kalaho"-ti āhaṃsu. —

"Udakaṃ kiṃ agghati, mahārājâ"-ti ? —"Appaṃ, bhante"-ti. — "Khattiyā kiṃ agghati, mahārājâ"-ti ? —"Khattiyā nāma anagghā, bhante"-ti. —"Na yuttaṃ pana tumhākaṃ appamattakaṃ udakaṃ nissāya anagghike khattiye nāsetun"-ti. Te tuṇhī ahesuṃ.

Atha ne Satthā āmantevā "Kasmā, mahārājāno, evarūpaṃ karotha, mayi asante ajja lohitanadiṃ pavattissatha, ayuttaṃ vo kataṃ, tumhe pañcahi verehi saverā viharatha, ahaṃ avero viharāmi ; tumhe kilesâturā hutvā viharatha, ahaṃ anāturo ; tumhe kāmaguṇe pariyesan'-ussukkā hutvā viharatha, ahaṃ anussukko viharāmî"-ti vatvā imaṃ gātham-abhāsi :

"Susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino"-ti.

7. Quarrel between Ajātasattu and the Vajjis

[Sumaṅgala-vilāsinī, II]

Gaṅgāyaṃ kira ekaṃ paṭṭanagāmaṃ nissāya addhayojanaṃ Ajātasattuno āṇā, addhayojanaṃ Licchavīnaṃ [ettha pana āṇāpavattiṭṭhānaṃ hotî-ti attho]. Tatrâpi ca pabbatapādato mahagghaṃ gandha-bhaṇḍaṃ otarati. Taṃ sutvā, 'ajja yāmi, sve yāmî'-ti Ajātasattuno saṃvidahantass' eva, Licchavino samaggā sammodamānā puretaraṃ gantvā sabbaṃ gaṇhanti ; Ajātasattu pacchā āgantvā taṃ pavattiṃ ñatvā kujjhitvā gacchati. Te puna saṃvacchare pi tath' eva karonti. Atha so balavâghātajāto tadā evaṃ cintesi : Gaṇena saddhiṃ yuddhaṃ nāma bhāriyaṃ, eko pi 'mogha-pahāro nāma n' atthi ; ekena kho pana paṇḍitena saddhiṃ mantetvā karonto niparādho hoti. Paṇḍito ca Sattharā sadiso nāma n' atthi ;. Satthā ca avidūre dhuravihāre vasati ; handâhaṃ pesetvā pucchāmi. Sace me gatena koci attho bhavissati, Satthā tuṇhī bhavissati ; anatthe pana sati, 'kiṃ rañño tattha gamanenâ ?'-ti vakkhatî-ti. So Vassakāraṃ brāhmaṇaṃ pesesi. Brāhmaṇo gantvā Bhagavato taṃ atthaṃ ārocesi.

Tato naṃ rājā, "Kiṃ, ācariya, Bhagavā avacâ"-ti pucchi. So : "Yathā bho samaṇassa Gotamassa vacanaṃ : na sakkā Vajjī kenaci gahetuṃ, api ca upalāpanāya vā mithu-bhedena vā sakkâ"-ti āha. Tato naṃ rājā : "Upalāpanāya amhākaṃ hatthi-assâdayo nassanti,

bheden' eva gahessāma ; kiṃ karomâ''-ti pucchi. —"Tena hi, mahārāja, tumhe Vajjī ārabbha parisatiṃ kathaṃ samuṭṭhāpetha ; tato ahaṃ : 'Kiṃ te, mahārāja ? Te hi attano santakehi kasi-vāṇijjâdīni katvā jīvantu ; ete rājāno'-ti vatvā pakkamissāmi. Tato tumhe : 'Kinnu kho esa brāhmaṇo Vajjī ārabbha pavattaṃ kathaṃ paṭibāhatî ?'-ti vadeyyātha ; divābhāge câhaṃ esaṃ paṇṇâkāraṃ pesessāmi, tam-pi gāhāpetvā tumhe mama dosaṃ āropetvā, bandhana-tāḷanâdīni akatvā va kevalaṃ khura-muṇḍaṃ maṃ katvā nagarā nīharāpetha. Athâhaṃ : 'Mayâ te nagare pākāre ca parikhā ca kāritā, ahaṃ thīra-dubbalaṭṭhānañ-ca uttāna-gambhīraṭṭhānañ-ca jānāmi, na cirass' eva dāni tumhe ujuṃ karissāmî'-ti vakkhāmi. Taṃ sutvā tumhe : 'gacchatû'-ti vadeyyāthâ''-ti.

Rājā sabbaṃ akāsi. Licchavī tassa nikkhamanam sutvā, "Āgato brāhmaṇo, mā 'ssa Gaṅgaṃ uttarituṃ adatthâ"-ti āhaṃsu. Tato ekaccehi "Amhe ārabbha kathitattā kira so evaṃ karotî''-ti vutte, "Tena hi, bhaṇe, etû''-ti bhaṇiṃsu. So gantvā Licchavī disvā, "Kiṃ āgat' atthâ ? "-ti pucchito taṃ pavattiṃ ārocesi. Licchavino "Appamattakena nāma evaṃ garudaṇḍaṃ kātuṃ na yuttau''-ti vatvā, "Kiṃ te tatra ṭhān'antaran''-ti pucchiṃsu. —"Vinicchayâmacco 'ham asmî''-ti. —"Tad-eva te ṭhān'antaraṃ hotû''-ti bhaṇiṃsu.

So suṭṭhu vinicchayaṃ karoti, rājakumārā tassa santike sippaṃ uggaṇhanti. So patiṭṭhita-guṇo hutvā ekadivasaṃ ekaṃ Licchaviṃ gahetvā ekam-antam gantvā, "Kedāraṃ kasantî''-ti pucchi. —"Āma, kasanti." —"Dve goṇe yojetvâ''-ti ? —"Āma, dve goṇe yojetvâ''-ti. Ettakaṃ vatvā nivatto. Tato taṃ aññe "Kiṃ ācariyo āhâ''-ti pucchitvā, tena vuttaṃ asaddahanto, "Na me esa yathābhūtaṃ kathetî''-ti tena saddhiṃ bhijji. Brāhmaṇo aññam-pi divasaṃ ekaṃ Licchaviṃ ekam-antaṃ netvā, "Kena byañjanena bhutto 'sî''-ti pucchitvā nivatto. Tam-pi aññe pucchitvā asaddahanto tath' eva bhijji. Brāhmaṇo aparam-pi divasaṃ ekaṃ Licchaviṃ ekam-antaṃ netvā, "Atiduggato 'si kirâ''-ti pucchi. —"Ko evam-āhâ''-ti ? —"Asuko nāma Licchavî''-ti. Aparam-pi ekam-antaṃ netvā, "'Tvaṃ kira bhīrukajātiko''-ti pucchi. —"Ko evam-āhâ''-ti ? —"Asuko nāma Licchavî''-ti. Evaṃ aññena akathitam-eva aññassa kathento tīhi saṃvaccharehi te rājāno aññam-aññaṃ bhinditvā yathā dve ekamaggena na gacchanti tathā katvā sannipāta-bheriṃ carāpesi. Licchavino "Issarā sannipatantu,

sūrā sannipatantû''-ti vatvā, na sannipatiṃsu. Brāhmaṇo ''Ayaṃ dāni kālo, sīghaṃ āgacchatû''-ti rañño sāsanaṃ pesesi.

Rājā sutvā bala-bheriṃ carāpetvā nikkhami. Vesālikā sutvā, ''rañño Gaṅgaṃ otarituṃ na dassāmâ''-ti bheriṃ carāpesuṃ. Tam-pi sutvā, ''Gacchantu sūra-rājāno''-ti ādīni vatvā, na sannipatiṃsu. ''Nagara-ppavesanaṃ na dassāma, dvārāni pidahitvā ṭhassāmâ''-ti bheriṃ carāpesuṃ ; eko pi na sannipati. Yathāvivaṭeh' eva dvārehi [rājā nagaraṃ] pavisitvā, sabbe anayavyasanaṃ pāpetvā, gato.

8. Death of King Pasenadi

[Bhaddasāla-Jātaka : Paccuppanna-vatthu]

Tato porāṇakavinicchayikā lañcaṃ alabhantā appalābhā hutvā Bandhulaṃ [senāpatiṃ] ''rajjaṃ patthetî''-ti rājakule paribhindiṃsu. Rājā tesaṃ katham gahetvā cittaṃ niggahetuṃ nâsakkhi. ''Imasmiṃ idh' eva ghātiyamāne garahā uppajjissatî''-ti puna cintetvā payutta-purisehi paccantaṃ paharāpetvā Bandhulaṃ pakkosāpetvā, ''paccanto kira kupito, tava puttehi saddhiṃ gantvā core gaṇhâ''-ti pahiṇitvā, ''etth' ev' assa dvattiṃsāya puttehi saddhiṃ sīsaṃ chinditvā āharathâ''-ti tena saddhiṃ aññe pi samatthe mahāyodhe pesesi. Tasmiṃ paccantaṃ gacchante yeva, 'senāpati kira āgacchatî'-ti payuttakacorā palāyiṃsu. So taṃ padesaṃ āvāsāpetvā janapadaṃ santappetvā nivatti. Ath' assa nagarato avidūra-ṭṭhāne te yodhā saddhiṃ puttehi sīsaṃ chindiṃsu.

Taṃ divasaṃ Mallikāya pañcahi bhikkhusatehi saddhiṃ dve aggasāvakā nimantitā honti. Ath' assā pubbaṇhe yeva 'sāmikassa te saddhiṃ puttehi sīsaṃ chinnan'-ti paṇṇaṃ āharitvā adaṃsu. Sā taṃ pavattiṃ ñatvā kassaci kiñci avatvā paṇṇaṃ ucchaṅge katvā bhikkhu-saṃghaṃ eva paricari. Ath' assā paricārikā bhikkhūnaṃ bhattaṃ datvā sappicāṭiṃ āharantā therānaṃ purato cāṭiṃ bhindiṃsu. Dhammasenāpati ''Bhedana-dhammaṃ bhinnaṃ, na cintetabban''-ti āha. Sā ucchaṅgato paṇṇaṃ nīharitvā, ''dvattiṃsāya puttehi saddhiṃ pitu sīsaṃ chinnan'-ti me imaṃ paṇṇaṃ āhariṃsu, ahaṃ idaṃ sutvā pi na cintemi. Sappicāṭiyā bhinnāya kiṃ cintessāmi, bhante ?''-ti āha. Dhammasenāpati ''animittaṃ anaññātan''-ti ādīni vatvā dhammaṃ desetvā uṭṭhāy' āsanā vihāraṃ agamāsi. Sā pi dvattiṃsa suṇisāyo

pakkosāpetvā, "Tumhākaṃ sāmikā niraparādhā, attano purimakamma-phalaṃ labhiṃsu, tumhe mā socittha, raññe pi upari manopadosaṃ mā karitthâ"-ti ovadi.

Raññe carapurisā naṃ kathaṃ sutvā gantvā tesaṃ niddosa-bhāvaṃ raññe kathesuṃ. Rājā saṃvegappatto tassā nivesanaṃ gantvā Mallikañ-ca suṇisāya c' assā khamāpetvā Mallikāya varaṃ adāsi. Sā "gahito me hotû"-ti vatvā, tasmiṃ gate, matakabhattaṃ datvā nahātvā rājānaṃ upasaṅkamitvā : "Deva, tumhehi me varo dinno, mayhañ-ca aññen' attho n' atthi, dvattiṃsāya ca me suṇisānaṃ mamañ-ca kula-gharagamanaṃ anujānâthâ"-ti āha. Rājā sampaṭicchi. Sā dvattiṃsa suṇisāyo saka-saka-kulaṃ pesetvā sayaṃ Kusināranagare attano kula-gharaṃ agamāsi.

Rājā pi Bandhula-senāpatino bhāgineyyassa Dīgha Kārāyanassa nāma senāpati-ṭṭhānaṃ adāsi. So pana "mātulo iminā mārito"-ti raññe otāraṃ gavesako carati. Rājā niraparādhassa Bandhulassa māritakālato paṭṭhāya vippaṭisārī hutvā cittassādaṃ na labhati, rajja-sukhaṃ nânubhoti.

Tadā Satthā Sakyānaṃ Uḷumpaṃ nāma nigamaṃ upanissāya viharati. Rājā tattha gantvā, ārāmato avidūre khandhāvāraṃ nivesetvā, mandena parivārena 'Satthāraṃ vandissāmî'-ti vihāraṃ gantvā, pañca rāja-kakudha-bhaṇḍāni Kārāyanassa datvā, ekako va Gandhakuṭiṃ pāvisi. [Sabbaṃ D h a m m a c e t i y a - S u t t a-niyāmen' eva veditabbaṃ.]

Tasmiṃ Gandhakuṭiṃ paviṭṭhe, Kārāyano tāni rāja-kakudha-bhaṇḍāni gahetvā, Viḍūḍabhaṃ rājānaṃ katvā, raññe ekaṃ assaṃ ekañ ca upaṭṭhānakārikaṃ, mātugāmaṃ nivattetvā, Sāvatthiṃ agamāsi.

Rājā Sattharā saddhiṃ piyakathaṃ kathetvā, nikkhamanto senaṃ adisvā, taṃ mātugāmaṃ pucchitvā, taṃ pavattiṃ sutvā, "bhāgineyyaṃ ādāya gantvā Viḍūḍabhaṃ gahessāmî"-ti Rājagahanagaraṃ gacchanto, vikāle, dvāresu pihitesu, nagaraṃ patvā, ekissā sālāya nipajjitvā, vātâtapakilanto rattibhāge tatth' eva kālaṃ akāsi. Vibhātāya rattiyā, "Deva, Kosalo narindo anātho jāto"-ti vilapantiyā tassā itthiyā saddaṃ sutvā raññe ārocesuṃ. So mātulassa mahantena sakkārena sarīrakiccaṃ kāresi.

9. Annihilation of the Sākiyas

[Bhaddasāla-Jātaka : Paccuppanna-vatthu]

I

Sāvatthiyaṃ hi Anāthapiṇḍikassa nivesane pañcannaṃ bhikkhusatānaṃ nibaddhabhojanaṃ pavattati, tathā Visākhāya ca Kosalarañño ca. Tattha pana, kiñcāpi nānaggarasabhojanaṃ dīyati, bhikkhūnaṃ pan' ettha koci vissāsiko n' atthi ; tasmā bhikkhū rājanivesane na bhuñjanti, bhattaṃ gahetvā Anāthapiṇḍikassa vā Visākhāya vā aññesaṃ vā vissāsikānaṃ gharaṃ gantvā bhuñjanti. Rājā ekadivasaṃ "paṇṇākāraṃ āhaṭaṃ, bhikkhūnaṃ dethâ"-ti bhattaggaṃ pesetvā, "bhattagge bhikkhū n' atthî"-ti vutte, "kahaṃ gatâ"-ti pucchitvā, "attano vissāsika-gehesu nisīditvā bhuñjantî"-ti sutvā, bhuttapātarāso Satthu santikaṃ gantvā, "Bhante, bhojanaṃ nāma kiṃparaman"-ti pucchi.— "Vissāsa-paramaṃ, mahārāja ; kañjikamattam-pi hi vissāsikena dinnaṃ madhuraṃ hotî"-ti. —"Bhante, kena pana saddhiṃ bhikkhūnaṃ vissāso hotî"-ti ? —"Ñātīhi vā Sakyakulehi vā, mahārājâ"-ti.

Tato rājā cintesi : "Ekaṃ Sakyadhītaraṃ ānetvā aggamahesiṃ karissāmî-ti, evaṃ mayā saddhiṃ bhikkhūnaṃ ñātiko viya vissāso bhavissatî"-ti. So uṭṭhāy' āsanā attano nivesanaṃ gantvā Kapilavatthuṃ dūtaṃ pesesi : "Dhītaraṃ kira me dentu, ahaṃ tumhehi saddhiṃ ñātibhāvaṃ icchāmî"-ti. Sākiyā dūtavacanaṃ sutvā sannipatitvā mantayiṃsu : "Mayaṃ Kosalarañño āṇāpavatti-ṭṭhāne vasāma ; sace dārikaṃ na dassāma, mahantaṃ veraṃ bhavissati ; sace dassāma, kulavaṃso no bhijjissati ; kin-nu kho kattabban"-ti? Atha ne Mahānamo āha : "Mā cintayittha, mama dhītā Vāsabhakhattiyā nāma Nāgamuṇḍāya nāma dāsiyā kucchismiṃ nibbattā soḷasavasssapadesikā uttamarūpadharā sobhaggappattā pitivaṃsena khattiyajātikā. taṃ assa 'khattiyakaññâ'-ti pesessāmâ"-ti. Sākiyā 'sādhû'-ti sampaṭicchitvā dūte pakkosāpetvā, "Sādhu, dārikaṃ dassāma, idān' eva taṃ gahetvā gacchathâ"-ti āhaṃsu. Dūtā cintesuṃ : "Ime Sakyā nāma jātiṃ nissāya atimānino, 'sadisī no'-ti vatvā asadisim-pi dadeyyuṃ,. etehi saddhiṃ ekato bhuñjamānam-eva gaṇhissāmâ"-ti. Te evaṃ āhaṃsu : "Mayaṃ gahetvā gacchantā yā tumhehi saddhiṃ ekato bhuñjati taṃ gahetvā gamissāmâ"-ti.

Sākiyā tesaṃ nivāsana-ṭṭhānaṃ dāpetvā, "Kiṃ karissāmâ ?"-ti cintayiṃsu. Mahānāmo āha : "Tumhe mā cintayittha, ahaṃ upāyaṃ

karissāmi ; tumhe mama bhojanakāle Vāsabhakhattiyaṃ alaṃkaritvā ānetvā, mayā ekasmiṃ kabale gahitamatte, 'Deva, asuko rājā nāma paṇṇaṃ pahiṇi, imaṃ tāva sāsanaṃ suṇāthâ'-ti paṇṇaṃ dasseyyāthâ''-ti. Te 'sādhû'-ti sampaṭicchitvā, tasmiṃ bhuñjamāne kumārikaṃ alaṃkariṃsu. Mahānāmo "Dhītaraṃ me ānetha, mayā saddhiṃ bhuñjatû"-ti āha. Atha naṃ thokaṃ papañcaṃ katvā ānayiṃsu. Sā "pitarā saddhiṃ bhuñjissāmâ"-ti ekapātiyā hatthaṃ otāresi. Mahānāmo tāya saddhiṃ ekaṃ piṇḍaṃ gahetvā mukhe ṭhapesi ; dutiyapiṇḍassa hatthe pasāritamatte, "Deva, asukarañño nāma paṇṇaṃ pahitaṃ, imaṃ tāva sāsanaṃ suṇāthâ"-ti paṇṇaṃ upanāmesuṃ. Mahānāmo "amma, tvaṃ bhuñjâ"-ti dakkhiṇahatthaṃ pātiyā yeva katvā vāmahatthena paṇṇaṃ gahetvā paṇṇaṃ olokesi. Tassa taṃ sāsanaṃ upadhārentass' eva itarā bhuñji. So tassā bhuttakāle hatthaṃ dhovitvā mukhaṃ vikkhālesi. Dūtā "nicchayen' eva sā etassa dhītâ"-ti niṭṭhaṃ agamaṃsu, na taṃ antaraṃ jānituṃ sakkhiṃsu. Mahānāmo mahantena parivārena dhītaraṃ pesesi. Dūtā pi taṃ Sāvatthiṃ netvā, "ayaṃ kumārikā jātisampannā Mahānāmassa dhītâ"-ti vadiṃsu. Rājā tussitvā sakalanagaraṃ alaṃkārāpetvā taṃ ratanarāsimhi ṭhapetvā aggamahesi-ṭṭhāne abhisiñcāpesi.

Sā rañño piyā ahosi manāpā. Sā suvaṇṇavaṇṇaṃ puttaṃ vijāyi. Ath' assa nāmagahaṇadivase rājā attano ayyakāya santikaṃ pesesi : "Sakyarājadhītā Vāsabhakhattiyā puttaṃ vijāyi. Kim-assa nāmaṃ karomâ"-ti ? Tam-pana sāsanaṃ gahetvā gato amacco thokaṃ badhiradhātuko, so gantvā rañño ayyakāya ārocesi. Sā taṃ sutvā "Vāsabhakhattiyā puttaṃ avijāyitvā pi sabbaṃ janaṃ abhibhavi, idāni pana ativiya rañño vallabhā bhavissatî"-ti āha. Badhirâmacco 'vallabhâ'-ti vacanaṃ dussutaṃ sutvā 'viḍūḍabho'-ti sallakkhetvā rājānam-upagantvā, "Deva, kumārassa kira 'Viḍūḍabho'-ti nāmaṃ karothâ"-ti āha. Rājā 'porāṇakaṃ no kuladattikaṃ nāmaṃ bhavissatî'-ti cintetvā 'Viḍūḍabho'-ti nāmaṃ akāsi.

II

Tato paṭṭhāya kumāro kumāraparihārena vaḍḍhanto sattavassikakāle aññesaṃ kumārānaṃ mātāmahakulato hatthirūpaka-assarūpakādīni disvā mātaraṃ pucchi : "Amma, aññesaṃ mātāmahakulato paṇṇākāro āhariyyati, mayhaṃ koci kiñci na peseti ; kiṃ tvaṃ nimmātāpitikâ"-ti ? Atha naṃ sā, "Tāta, tava Sakyarājāno mātāmahā, dūre

pana vasanti, tena te kiñci na pesentî''-ti vatvā vañcesi. Puna soḷasavassakāle, ''Amma, mātāmahakulaṃ passitukāmo 'mhî''-ti āha. —''Alaṃ tāta, kim tattha bhavaṃ karissatî''-ti vāriyamāno pi punappunaṃ yāci. Ath' assa mātā, ''Tena hi gacchāhî''-ti sampaṭicchi. So pitu ārocetvā mahantena parivārena nikkhami. Vāsabhakhattiyā puretaraṃ paṇṇaṃ pesesi: ''Ahaṃ idha sukhaṃ vasāmi, sāmino mā 'ssa kiñci antaraṃ dassayiṃsû''-ti. Sākiyā Viḍūḍabhassa āgamanaṃ ñatvā, ''vandituṃ na sakkâ''-ti tassa dahara-dahara-kumārake janapadaṃ pahiṇiṃsu. Kumāre Kapilavatthuṃ sampatte, Sākiyā santhâgāre sannipatiṃsu. Kumāro santhâgāraṃ gantvā aṭṭhāsi. Atha naṃ ''Ayan-te, tāta, mātāmaho, ayaṃ mātulo''-ti vadiṃsu. So sabbe vandamāno vicari. So yāva piṭṭhiyā rujana-ppamāṇaṃ vanditvā, ekam-pi attānaṃ vandantaṃ adisvā, ''Kin-nu kho maṃ vandantā n'atthî''-ti pucchi. Sākiyā ''Tāta, kaniṭṭhakumārā janapadaṃ gatâ''-ti vatvā tassa mahantaṃ sakkāraṃ kariṃsu.

So katipâhaṃ vasitvā mahantena parivārena nikkhami. Ath' ekā dāsī tena santhâgāre nisinnaphalakaṃ ''idaṃ Vāsabhakhattiyā-dāsiyā puttassa nisinnaphalakan''-ti akkositvā khīrodakena dhovi. Eko puriso attano āvudhaṃ pamussitvā nivatto taṃ gaṇhanto Viḍūḍabhakumārassa akkosanasaddaṃ sutvā taṃ antaraṃ pucchitvā, ''Vāsabhakhattiyā dāsiyā kucchismiṃ Mahānāma-Sakkassa jātâ''-ti ñatvā gantvā balakāyassa kathesi. ''Vāsabhakhattiyā kira dāsiyā dhītâ''-ti mahākolāhalaṃ ahosi. Kumāro taṃ sutvā, ''Ete tāva mama nisinnaphalakaṃ khīrodakena dhovantu, ahaṃ pana rajje patiṭṭhitakāle etesaṃ gaḷalohitaṃ gahetvā mama nisinnaphalakaṃ dhovissāmî''-ti cittaṃ ṭhapesi.

Tasmiṃ Sāvatthiṃ gate, amaccā sabbaṃ pavattiṃ rañño ārocesuṃ. Rājā ''mayhaṃ dāsidhītaraṃ adaṃsû''-ti Sākiyānaṃ kujjhitvā, Vāsabhakhattiyāya ca puttassa ca dinnaparihāraṃ pacchinditvā, dāsadāsīhi laddhabba-mattakam-eva dāpesi. Tato katipâh'accayena Satthā rājanivesanaṃ gantvā nisīdi. Rājā āgantvā vanditvā, ''Bhante, tumhākaṃ kira ñātakehi dāsidhītā mayhaṃ dinnā, ten' assā ahaṃ saputtāya parihāraṃ acchinditvā dāsadāsīhi laddhabba-mattakam-eva dāpesin''-ti āha. Satthā ''Ayuttaṃ, mahārāja, Sākiyehi kataṃ, dadantehi nāma samajātikā dātabbā, assa tam-pana, mahārāja, vadāmi. Vāsabhakhattiyā rājadhītā khattiyarañño gehe abhisekaṃ labhi, Viḍūḍabho-ti khattiyarājānam-eva paṭicca jāto, 'mātigottaṃ nāma kiṃ karissati, pitigottam-eva pamāṇan'-ti porāṇakapaṇḍitā daḷidd'itthiyā kaṭṭha-

hārikāya aggamahesi-ṭṭhānaṃ adaṃsu, tassā ca kucchismiṃ jātakumāro dvādasayojanikāya Bārāṇasiyā rajjaṃ patvā Kaṭṭhavāhana-rājā nāma jāto''-ti vatvā Kaṭṭhahāri-Jātakaṃ kathesi. Rājā dhammakathaṃ sutvā ''pitigottam-eva kira pamāṇan''-ti tussitvā mātāputtānaṃ pakati-parihāram-eva dāpesi.

III

Viḍūḍabho rajjaṃ labhitvā taṃ veraṃ saritvā, ''sabbe pi Sākiye māressāmî''-ti mahatiyā senāya nikkhami. Taṃ divasaṃ Satthā paccūsakāle lokaṃ olokento ñātisaṃghassa vināsaṃ disvā ''ñātisaṃgahaṃ kātuṃ vaṭṭatî''-ti cintetvā pubbaṇhasamaye piṇḍāya caritvā piṇḍapātapaṭikkanto Gandhakuṭiyaṃ sīhaseyyaṃ kappetvā sāyaṇhasamaye ākāsena gantvā Kapilavatthu-sāmante ekasmiṃ kabaracchāye rukkhamūle nisīdi. Tato avidūre Viḍūḍabhassa rajjasīmāya mahanto sandacchāyo nigrodharukkho atthi. Viḍūḍabho Satthāraṃ disvā upasaṅkamitvā vanditvā, ''Bhante, kiṃkāraṇā evarūpāya uṇhavelāya imasmiṃ kabaracchāye rukkhamūle nisīdittha ? Etasmiṃ sandacchāye nigrodhamūle nisīdatha, bhante''-ti vatvā, ''Hotu, mahārāja, ñātakānaṃ chāyā nāma sītalâ''-ti vutte, ''ñātakānaṃ rakkhaṇatthāya Satthā āgato bhavissatî''-ti cintetvā, Satthāraṃ vanditvā nivattitvā Sāvatthim-eva paccāgami. Satthā pi uppatitvā Jetavanam-eva gato. Rājā Sākiyānaṃ dosaṃ saritvā dutiyam-pi nikkhamitvā tatth' eva Satthāraṃ passitvā puna nivatti ; tatiyavāre nikkhamitvā tatth' eva Satthāraṃ passitvā nivatti ; catutthavāre pana tasmiṃ nikkhante, Satthā Sākiyānaṃ pubbakammaṃ oloketvā, tesaṃ nadiyaṃ visapakkhepana-pāpakammassa appaṭibāhiya-bhāvaṃ ñatvā catutthavāraṃ na agamāsi. Viḍūḍabha-rājā khīrapāyake dārake ādiṃ katvā sabbe Sākiye ghātetvā gaḷalohitena phalakaṃ dhovitvā paccāgamāsi.

10 Enshrinement of Buddha's Relics

[Sumaṅgala-vilāsinī, II]

I

By Ajātasattu

Mahākassapa-tthero dhātūnaṃ antarāyaṃ disvā Ajātasattuṃ upasaṅkamitvā, "Mahārāja, ekaṃ dhātu-nidhānaṃ kātuṃ vaṭṭatî"-ti āha. —"Sādhu, bhante, nidhānakammaṃ tāva mama hotu ; dhātuyo pana kathaṃ āharāpemî"-ti ? —"Na, mahārāja, dhātu-āharaṇaṃ tuyhaṃ bhāro, amhākaṃ bhāro"-ti. —"Sādhu, bhante, tumhe dhātuyo āharatha, ahaṃ nidhānaṃ karissāmî"-ti.

Thero tesaṃ tesaṃ rājakulānaṃ paricaraṇamattakam-eva ṭhapetvā sesadhātuyo āhari. Rāmagāme pana dhātuyo Nāgā parigaṇhiṃsu, tāsaṃ antarāyo n' atthi. 'Anāgate Laṅkādipe Mahāvihāre Mahācetiyamhi nidhīyissantî'-ti tā na āharittha. Sesehi sattahi nagarehi āharitvā Rājagahassa pācīna-dakkhiṇa-disābhāge ṭhatvā. "imasmiṃ ṭhāne yo pāsāṇo atthi so antaradhāyatu, paṃsu suvisuddhā hotu, udakañ-ca mā uṭṭhahatû"-ti adhiṭṭhāsi. Rājā taṃ ṭhānaṃ khanāpetvā tato uddhaṭapaṃsunā iṭṭhakā kāretvā asîti mahāsāvakānaṃ cetiyāni kāreti. "Idha rājā kiṃ kāretî ?"-ti pucchantānam-pi "mahāsāvakānaṃ cetiyānî"-ti vadanti. Na koci dhātunidhāna-bhāvaṃ jānāti. Asîtihatthagambhīre pana tasmiṃ padese jāte, heṭṭhā loha-santhāraṃ santharāpetvā, tattha Thupârāme Cetiyaghara-ppamāṇaṃ tamba-loha-mayaṃ gehaṃ kārāpetvā aṭṭh'aṭṭha haricandanâdimaye karaṇḍe ca thūpe ca kārāpesi.

Atha kho Bhagavato dhātuyo haricandanakaraṇḍe pakkhipitvā taṃ haricandanakaraṇḍaṃ aññasmiṃ haricandanakaraṇḍe, taṃ aññasmiṃ iti, evaṃ aṭṭha haricandanakaraṇḍe ekato katvā, eten' eva upāyena te aṭṭha karaṇḍe aṭṭhasu haricandanathūpesu, aṭṭha haricandanathūpe aṭṭhasu lohitacandanakaraṇḍesu, aṭṭha lohitacandanakaraṇḍe aṭṭhasu lohitacandanathūpesu, aṭṭha lohitacandanathūpe aṭṭhasu dantakaraṇḍesu, aṭṭha dantakaraṇḍe aṭṭhasu dantathūpesu, aṭṭha dantathūpe aṭṭhasu sabbaratanakaraṇḍesu, aṭṭha sabbaratanakaraṇḍe aṭṭhasu sabbaratanathūpesu, aṭṭha sabbaratanathūpe aṭṭhasu suvaṇṇakaraṇḍesu, aṭṭha suvaṇṇakaraṇḍe aṭṭhasu suvaṇṇathūpesu, aṭṭha suvaṇṇathūpe aṭṭhasu rajatakaraṇḍesu, aṭṭha rajatakaraṇḍe aṭṭhasu rajatathūpesu,

aṭṭha rajatathūpe aṭṭhasu maṇikaraṇḍesu, aṭṭha maṇikaraṇḍe aṭṭhasu maṇithūpesu, aṭṭha maṇithūpe aṭṭhasu lohitaṅkakaraṇḍesu, aṭṭha lohitaṅkakaraṇḍe aṭṭhasu lohitaṅkathūpesu, aṭṭha lohitaṅkathūpe aṭṭhasu masāragallakaraṇḍesu, aṭṭha masāragallakaraṇḍe aṭṭhasu masāragallathūpesu, aṭṭha masāragallathūpe aṭṭhasu phaḷikakaraṇḍesu, aṭṭha phaḷikakaraṇḍe aṭṭhasu phaḷikathūpesu pakkhipitvā, sabbaupariṃaṃ phaḷikacetiyaṃ Thūpârāme Cetiyappamāṇaṃ ahosi. Tassa upari sabbaratanamayaṃ gehaṃ kāresi, tassa upari suvaṇṇamayaṃ, tassa upari ratanamayaṃ, tassa upari tambalohamayaṃ gehaṃ akāsi. Tattha sabbaratanamayaṃ vālikaṃ okiritvā jalaja-thalaja-pupphānaṃ sahassāni vippakiritvā aḍḍhacchaṭṭhāni Jātakasatāni, asīti mahāthere, Suddhodana-mahārājānaṃ, Mahāmāyā-deviṃ, satta sahajāte-ti sabbān' etāni suvaṇṇamayān' eva kāresi. Pañca-pañcasate suvaṇṇa-rajatamaye puṇṇaghaṭe ṭhapesi, pañca-suvaṇṇadhajasate ussāpesi, pañcasate suvaṇṇadīpe pañcasate rajatadīpe kāretvā sugandhatelassa pūretvā tesu dukūlavaṭṭiyo ṭhapesi.

Ath' āyasmā Mahākassapo "mālā mā milāyantu[1], gandhā mā vinassantu, padīpā mā vijjhāyantû"-ti adhiṭṭhahitvā suvaṇṇapaṭṭe akkharāni chindāpesi: "Anāgate Piyadāso nāma kumāro chattaṃ ussāpetvā Asoko Dhammarājā bhavissati, so imā dhātuyo vitthārikā karissatî"-ti. Rājā sabbapasādhanehi pūjetvā ādito paṭṭhāya dvāraṃ pidahanto nikkhami. So tambalohadvāraṃ pidahitvā āviñjanarajjuyaṃ kuñcikamuddiyaṃ bandhi, tatth' eva mahantaṃ maṇikkhandhaṃ ṭhapesi, "Anāgate daliddarājāno imaṃ maṇiṃ gahetvā dhātūnaṃ sakkāraṃ karontû"-ti akkharāni chindāpesi. .... Evaṃ niṭṭhite dhātunidhāne yāvatâyukaṃ ṭhatvā thero parinibbuto, rājā pi yathākammaṃ gato, te pi manussā kālakatā.

II

By Asoka

Aparabhāge Piyadāso nāma kumāro chattaṃ ussāpetvā Asoko nāma Dhammarājā hutvā so tā dhātuyo gahetvā Jambudīpe vitthārikā akāsi. Kathaṃ? So Nigrodha-sāmaṇeraṃ nissāya sāsane laddhapasādo caturâsītivihārasahassāni kāretvā bhikkhusaṅghaṃ pucchi: "Bhante, mayā caturâsītivihārasahassāni kāritāni; dhātuyo kuto labhissāmî"-ti? —"Mahārāja, dhātunidhānaṃ nāma atthî-ti suṇoma,

[1] Variant: *vilāyantu*.

na pana paññāyati asuka-ṭṭhāne''-ti. Rājā Rājagahe cetiyaṃ bhindāpetvā dhātuṃ apassanto, paṭipākatikaṃ kāretvā, bhikkhu-bhikkhuniyo upāsaka-upāsikāyo-ti catasso parisā gahetvā Vesāliṃ gato. Tatrâpi alabhitvā Kapilavatthuṃ, tatrâpi alabhitvā Rāmagāmaṃ gato. Rāmagāme Nāgā cetiyaṃ bhinditum na adaṃsu ; cetiye nipatitakuddālo khaṇḍâkhaṇḍaṃ hoti. Etaṃ tatrâpi alabhitvā Allakappaṃ Veṭhadīpaṃ Pāvakaṃ Kusināran-ti sabbattha cetiyāni bhinditvā dhātuṃ alabhitvā va paṭipākatikāni katvā puna Rājagahaṃ gantvā catasso parisā sannipātetvā, "Atthi kenaci sutapubbaṃ : 'asuka-ṭṭhāne nāma dhātunidhānan' ''-ti pucchi. Tatth' eko vīsaṃvassasatiko thero : "'asuka-ṭṭhāne dhātunidhānan'-ti na jānāmi. Mayham-pana pitā Mahāthero sattavassakāle mālācaṅgoṭakaṃ gāhāpetvā, 'ehi sāmaṇera, asukagacchantare pāsāṇathūpo atthi, tattha gacchāmâ'-ti gantvā pūjetvā, 'imaṃ ṭhānaṃ upadhāretuṃ vaṭṭati, sāmaṇerâ'-ti āha. Ahaṃ ettakaṃ jānāmi, mahārājâ''-ti āha. Rājā "etad-eva ṭhānan"-ti vatvā, gacchaṃ harāpetvā pāsāṇathūpañ-ca paṃsuñ-ca apanetvā heṭṭhā sudhābhūmiṃ addasa ; tato sudhā ca iṭṭhakāyo ca harāpetvā anupubbena pariveṇaṃ oruyha sattaratanavālikaṃ asītihatthāni ca kaṭṭharūpakāni samparivattantāni addasa. So yakkhadāsake pakkosāpetvā balikammaṃ kāretvā pi n' eva antaṃ na koṭiṃ passanto, devatā namassamāno, "Dhātuyo gahetvā caturāsītiyā vihārasahassesu nidahitvā sakkāraṃ karomi, mā devatā antarāyaṃ karontû''-ti āha.

Sakko devarājā cārikaṃ caranto taṃ disvā Vissakammaṃ āmantetvā, "Tāta, Asoko Dhammarājā 'dhātuyo nīharissāmî'-ti pariveṇaṃ otiṇṇo ; gantvā kaṭṭharūpakāni hārehî''-ti. So pañcacūḷa-gāmadārako viya gantvā, raññο purato dhanukahaṭṭho ṭhatvā "hāremi, mahārājâ''-ti āha. —"Hara, tātâ''-ti. [So] saraṃ gahetvā sandhimhi yeva vijjhi. Sabbaṃ vippakiriyittha. Atha rājā āviñjane bandhakuñcikamuddikaṃ gaṇhi, maṇikkhandhaṃ passi. "Anāgate daliddarājāno imaṃ maṇiṃ gahetvā dhātūnaṃ sakkāraṃ karontû''-ti pana akkharāni disvā kujjhitvā, "mādisaṃ nāma rājānaṃ 'daliddarājâ'-ti vattuṃ na yuttan''-ti punappuna ghaṭṭetvā dvāraṃ vivaritvā anto gehaṃ paviṭṭho. Aṭṭhārasavassâdhikānaṃ dvinnaṃ vassasatānaṃ upari āropitā dīpā tath' eva pajjalanti, nīl'uppalapupphāni taṃ khaṇaṃ āharitvā āropitāni viya, pupphasanthāro taṃ khaṇaṃ santhato viya, gandhā taṃ muhuttaṃ pisitvā ṭhapitā viya.

Rājā suvaṇṇapaṭṭaṃ gahetvā, "Anāgate Piyadāso nāma kumāro chattaṃ ussāpetvā Asoko nāma Dhammarājā bhavissati, so imā dhātuyo vitthārikā karissatî"-ti vācetvā, "diṭṭho, bho, ahaṃ ayyena Mahākassapa-ttherenâ"-ti vatvā, vāmahatthaṃ ābhujitvā dakkhiṇa-hatthena appoṭhesi. So tasmiṃ ṭhāne paricaraṇaka-dhātumattam-eva ṭhapetvā, sesadhātuyo sabbā gahetvā, dhātugehaṃ pubbe pihitanayen' eva pidahitvā, sabbaṃ yathāpakatiyā va katvā, upari pāsāṇacetiyaṃ patiṭṭhāpetvā, caturâsītiyā vihārasahassesu dhātuyo patiṭṭhāpetvā, mahāthere vanditvā pucchi: "Dāyādo 'mhi, bhante, Buddhasāsane"-ti? —"Kissa dāyādo tvaṃ, mahārāja? Bāhirako tvaṃ sāsanassâ"-ti. —"Bhante, cha-navutikoṭidhanaṃ vissajjetvā caturâsītivihāra-sahassāni kāretvā ahaṃ na dāyādo, aññō ca ko dāyādo"-ti? —"Paccayadāyako nāma tvaṃ, mahārāja; yo pana attano puttañ-ca dhītarañ-ca pabbājeti, ayaṃ sāsane dāyādo nāmâ"-ti. So puttañ-ca dhītarañ-ca pabbājesi. Atha naṃ therā āhaṃsu: "Idāni, mahārāja, sāsane dāyādo 'sî"-ti.

IV

PAÑCATANTRA

1. The Tortoise and the Geese

[Pañcatantra, I. 13]

अस्ति कस्मिंश्चिज्जलाशये कम्बुग्रीवो नाम कच्छपः। तस्य संकट-विकट-नाम्नौ मित्रे हंसजातीये परमस्नेहमाश्रिते। तौ च हंसौ सरस्तीरमासाद्य तेन सहानेकदेवर्षिमहर्षीणां कथाः कृत्वास्तमनवेलायां स्वनीडमंश्रयं कुरुतः। अथ गच्छति कालेऽनावृष्टिवशात् सरः शनैः शनैः शोषमगमत्। ततस्तद्दुःखदुःखितौ तावूचतुः, "भो मित्र जम्बालशेषमेतत् सरः संजातं तत्कथं भवान् भविष्यतीति व्याकुलत्वं नौ हृदि वर्तते।" तच्छ्रुत्वा कम्बुग्रीव आह, "भोः सांप्रतं नास्त्यस्माकं जीवितव्यं जलाभावात् तथाप्युपायश्चिन्त्यतामिति। उक्तं च—

त्याज्यं न धैर्यं विधुरेऽपि काले
धैर्यात्कदाचिद्गतिमाप्नुयात् सः।
यथा समुद्रेऽपि च पोतभङ्गे
सांयात्रिको वाञ्छति तर्तुमेव॥

अपरं च—

मित्रार्थं बान्धवार्थं च बुद्धिमान् यतते सदा।
जातास्वापत्सु यत्नेन जगादेदं वचो मनुः॥

तदानीयतां काचिद्दृढरज्जुर्लघुकाष्ठं वाञ्छितं च प्रभूतजलसनाथं सरो येन मया मध्यप्रदेशे दन्तैर्गृहीते सति युवां कोटिभागयोस्तत्काष्ठं मया सहितं संगृह्य तत्सरो नयथः।" तावूचतुः, "भो मित्र एवं करिष्यावः परं भवता मौनव्रतेन भाव्यं नो चेत्तव काष्ठात्पातो भविष्यति।"

तथानुष्ठिते गच्छता कम्बुग्रीवेणाधोभागव्यवस्थितं किंचित्पुरमालोकितम्। तत्र ये पौरास्ते तथा नीयमानं विलोक्य सविस्मयमिदमूचुः, "अहो चक्राकारं किमपि पक्षिभ्यां नीयते। पश्यत पश्यत।" अथ तेषां कोलाहलमाकर्ण्य

कम्बुग्रीव आह, "भोः किमेष कोलाहल" इति वत्सुमना अधोक्षे पतितः पोरैः खण्डशः कृतश्च।

2. The Sparrows and the Roguish Elephant

[Pañcatantra, I. 15]

कस्मिंश्चिद्दनोद्देशे चटकदंपती तमालतरुकृतनिलयौ प्रतिवसतः। अथ गच्छता कालेन संततिरभवत्। अन्यस्मिन्नहनि प्रमत्तो गजः कश्चित्तं तमालवृक्षं घर्मार्तश्छायार्थी समाश्रितः। ततो मदोत्कर्षात्तां तस्य शाखां चटकाक्रान्तां पुष्करायेणाकृष्य बभञ्ज। तस्या भङ्गेन चटकाण्डानि सर्वाणि विशीर्णानि। आयुःशेषतया च चटका कथमपि प्राणैर्न वियुक्ता। अथ साण्डभङ्गाभिभूता प्रलापान् कुर्वाणा न कथंचिदतिष्ठत्। अत्रान्तरे तस्यास्तान् प्रलापान् श्रुत्वा काष्ठकूटो नाम पक्षी तस्याः परमसुहृत्तद्दुःख-दुःखितोऽभ्येत्य तामुवाच, "भवति, किं वृथा प्रलापेन। उक्तं च—

नष्टं मृतमतिक्रान्तं नानुशोचन्ति पण्डिताः।
पण्डितानां च मूर्खाणां विशेषोऽयं यतः स्मृतः॥

तथा च—

अशोच्यानीह भूतानि यो मूढस्तानि शोचति।
स दुःखे लभते दुःखं ह्यावनर्थौ निषेवते॥

अन्यच्च—

श्लेष्मायुर्बान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः।
तस्मान्न रोदितव्यं हि क्रियाः कार्याः प्रयत्नतः॥"

चटका प्राह, "अस्त्येतत्। परं दुष्टगजेन मदान्धेन संतानक्षयः कृतः। तद्यदि त्वं सुहृत्सत्यस्तदस्य गजापसदस्य कोऽपि वधोपायश्चिन्त्यो यस्यानुष्ठानेन मे संततिनाशदुःखमपसरति। उक्तं च—

आपदि येनोपकृतं येन च हसितं दशासु चान्त्यासु।
उपकृदपकृदपि च तयोर्यस्तं पुरुषं परं मन्ये॥"

काष्ठकूट आह, "भवति सत्यमभिहितं भवत्या। उक्तं च—

स सुहृद्व्यसने यः स्यात् स पुत्रो यस्तु भक्तिमान्।
स भृत्यो यो विधेयश्चः सा भार्या यत्र निर्वृतिः॥

तत्पश्य मे बुद्धिप्रभावम्। परं ममापि सुहृद्भूता वीणारवा नाम मक्षिकास्ति। तत्तामाहूयागच्छामि येन स दुरात्मा दुष्टगजो हन्यते।" अथासौ सह चटकया मक्षिकामासाद्य प्रोवाच, "भद्रे ममेष्टेयं चटका केनचिद्दुष्टगजेन पराभूताण्डस्फोटनेन। तत्तस्य वधोपायमनुतिष्ठतो मे साहाय्यं कर्तुमर्हसि।" मक्षिकाप्याह, "भद्र किमुच्यतेऽत्र विषये। उक्तं च—

पुनः प्रत्युपकाराय मित्राणां क्रियते प्रियम्।
यत्पुनर्मित्र मित्रस्य कार्यं मित्रैर्न किं कृतम्॥

सत्यमेतत्। परं ममापि भेको मेघनादो नाम मित्रं तिष्ठति। तमप्याहूय यथोचितं कुर्मः। उक्तं च—

हितैः साधुसमाचारैः शास्त्रदृर्मतिशालिभिः।
कथंचिन्न विकल्पन्ते विद्वद्भिश्चिन्तिता नयाः॥"

अथ तौ त्रयोऽपि गत्वा मेघनादस्याग्रे पूर्वं वृत्तान्तं निवेद्य तस्थुः। अथ स प्रोवाच, "कियन्मात्रो गजो वराको महाजनस्य कुपितस्य। तन्मदोयो मन्त्रः कर्तव्यः। मक्षिके त्वं गत्वा मध्याह्नसमये तस्य मदोत्कटस्य गजस्य कर्णे वीणारवसदृशं शब्दं कुरु येन श्रवणसुखलालसो निमीलितनयनो भवति। ततश्च काष्ठकूटचञ्चा स्फोटितनयनोऽन्धीभूतस्तृषार्तो मम गर्त-तटाश्रितस्य सपरिकरस्य शब्दं श्रुत्वा जलाशयं मत्वाभ्येति। ततो गर्त-मासाद्य पतिष्यति पञ्चत्वं यास्यति चेति। एवं समवायः कर्तव्यो यथा वैरसाधनं भवति।"

अथ तथानुष्ठिते स मत्तगजो मक्षिकागीतश्रवणसुखाविमीलितनयनः पश्चात्काष्ठकूटहृतचक्षुर्मध्याह्नसमये भ्राम्यन्मण्डूकशब्दानुसारी गच्छन्महतीं गर्तामासाद्य पतितो मृतश्च।

3. The Monkey and the Sparrows

[Pañcatantra, I. 18]

कस्मिंश्चिद्दने शमीवृक्षशाखालम्बितमावसथं कृत्वारण्यचटकदंपती प्रतिवसतः स्म। अथ कदाचित्तयोः सुखसंस्थयोर्हेमन्तमेघो मन्दं मन्दं वर्षितुमारब्धः। अत्रान्तरे कश्चिच्छाखामृगो वातासारसमाहतः प्रोद्वेपितशरीरो दन्तवीणां वादयन् वेपमानस्तस्याः शम्या मूलमासाद्योपविष्टः। अथ तं तादृशमवलोक्य चटका प्राह, "भो भद्र,

हस्तपादसमोपेतो दृश्यसे पुरुषाकृतिः।
शीतेन भियसे मूढ कथं न कुरुषे गृहम्॥"

एतच्छ्रुत्वा वानरः सकोपमाह यत्, "त्वं कस्मान्मौनव्रता न भवसि। अहो अहो धार्ष्टमस्याः। अद्य मामुपहसति।

सूचीमुखि दुराचारे रे रे पण्डितवादिनि।
नाग्रङ्क्षसे प्रजल्पन्ती तत्किमेनां न हन्म्यहम्॥"

एवं प्रलप्य तामाह, "मुग्धे किं तव ममोपरि चिन्तया।" उक्तं च—

वाच्यं श्रद्दासमेतस्य पृच्छतश्च विशेषतः।
प्रोक्तं श्रद्धाविहीनस्य अरण्यरुदितोपमम्॥

तत्किं बहुना तावत्। स कुलायस्थितया तयाभिहितो यावत्तावच्छमीमारुह्य तं कुलायं शतधा भङ्क्तमनयत्।

अतोऽहं ब्रवीम्युपदेशो न दातव्य इति।

4. The Pigeons and the Fowler

[Pañcatantra, II. 1]

अस्ति दाक्षिणात्ये जनपदे महिलारोप्यं नाम नगरम्। तस्य नातिदूरेण महांश्छायावान्नग्रोधपादपो नानाविहंगोपभुक्तफलः कीटैरादृतकोटरश्छायाश्वासितपथिकजनसमूहश्च। तत्र च लघुपतनको नाम वायसः प्रतिवसति स्म। कदाचित्प्राणयात्रार्थं पुरमुद्दिश्य प्रचलितो यावत्पश्यति

तावज्जालहस्तोऽतिकृष्णतनुः स्फुटितचरण ऊर्ध्वकेशो यमकिंकराकारो नरः संमुखो बभूव।

अथ तं दृष्ट्वा अचिन्तयत्, "यदयं दुरात्माद्य ममाश्रयवटपादपसंमुखोऽभ्येति तत्र ज्ञायते किमद्य वटवासिनां विहंगानां विनाशो भविष्यति न वा।" एवं बहुविधं विचिन्त्य तत्क्षणान्निवृत्य तमेव वटपादपं गत्वा सर्वान्विहंगान् प्रोवाच, "भो अयं दुरात्मा लुब्धको जालतण्डुलहस्तः समभ्येति। तत्सर्वथा तस्य न विश्वसनीयम्। एष जालं प्रसार्य तण्डुलान् प्रक्षेप्स्यति। ते भवद्भिः सर्वैरपि ह्यालाहलसदृशा द्रष्टव्याः।"

एवं वदतस्तस्य स लुब्धकस्तत्र वटतल आगत्य जालं प्रसार्य सिन्दुवारसदृशांस्तण्डुलान् प्रक्षिप्य नातिदूरं गत्वा निभृतः स्थितः। अथ ये पक्षिणस्तत्र स्थितास्ते लघुपतनकवाक्यागलया निवारितास्तांस्तण्डुलान्हालाहलादुरानिव वीक्षमाणा निभृतास्तस्थुः। अवान्तरे चित्रग्रीवो नाम कपोतराजः सहस्रपरिवारः प्राणयात्रार्थं परिभ्रमंस्तांस्तण्डुलान्दूरतोऽपि पश्यँल्लघुपतनकेन निवार्यमाणोऽपि जिह्वालौल्याद्भक्षणार्थमपतत् सपरिवारो निबद्धश्च। उक्तं च—

पौलस्त्यः कथमन्यदारहरणे दोषं न विज्ञातवान्
रामेणापि कथं न हेमहरिणस्यासंभवो लक्षितः।
अक्षैरप्यपि युधिष्ठिरेण सहसा प्राप्तो ह्यनर्थः कथम्
प्रत्यासन्नविपत्तिमूढमनसां प्रायो मतिः क्षीयते॥

तथा च—

कृतान्तपाशबद्धानां दैवोपहतचेतसाम्।
बुद्धयः कुत्सगामिन्यो भवन्ति महतामपि॥

अवान्तरे लुब्धकस्तान् बद्धान्विज्ञाय प्रहृष्टमनाः प्रोद्यतयष्टिस्तद्वधार्थं प्रधावितः। चित्रग्रीवोऽप्यात्मानं सपरिवारं बद्धं मत्वा लुब्धकमायान्तं दृष्ट्वा तान् कपोतानूचे, "अहो न भेतव्यम्। उक्तं च—

व्यसनेष्वेव सर्वेषु यस्य बुद्धिर्न क्षीयते।
स तेषां पारमभ्येति तत्प्रभावादसंशयम्॥

तत्सर्वे हेलयोड्डीय, सपाशजाला अस्यादर्शनं गत्वा मुक्तिं प्राप्नुमः। नो चेद्वयमिक्लवाः सन्तो हेलया समुत्पातं न करिष्यथ ततो मृत्युमवाप्स्यथ।"

तथानुष्ठिते लुब्धको जालमादायाकाशे गच्छतां तेषां पृष्ठतो भूमिस्थोऽपि पर्यधावत्। तत ऊर्ध्वानन: श्लोकमपठत्—

"जालमादाय गच्छन्ति संहता: पक्षिणोऽप्यमी।
यावच्च विवदिष्यन्ते पतिष्यन्ति न संशय:॥"

लघुपतनकोऽपि प्राणयात्राक्रियां त्यक्त्वा किमत्र भविष्यतीति कुतूहलात्तत्पृष्ठलग्नोऽनुसरति। अथ दृष्टेरगोचरतां गतान्विज्ञाय लुब्धको निराश: श्लोकमपठन्निवृत्तश्च—

"न हि भवति यन्न भाव्यं भवति च भाव्यं विनापि यत्नेन।
करतलगतमपि नश्यति यस्य हि भवितव्यता नास्ति॥"

5. The Brahmin and the Swindlers

[Pañcatantra, III. 3]

अस्ति कस्मिंश्चिदधिष्ठाने मित्रशर्मा नाम ब्राह्मण: कृताग्निहोत्रपरिग्रह: प्रतिवसति स्म। स कदाचिन्माघमासे सौम्यानिले प्रवाति मेघाच्छादिते गगने मन्दं मन्दं वर्षति पर्जन्ये पशुप्रार्थनार्थं किंचिद्ग्रामान्तरं गत:। कश्चिद्यजमानो याचित:, "भो यजमान आगामिन्यामावस्यायां यक्ष्यामि यज्ञम्। तद् यजनार्थं पशुमेकं समर्पय।" अथ तेनातीव पोवरतनु: पशु: प्रदत्त:। सोऽपि समर्थस्तं पशुमितश्चेतश्च गच्छन्तं विज्ञाय स्कन्धे कृत्वा सत्वरं पुराभिमुखं प्रतस्थे।

अथ तस्य गच्छतो मार्गे त्रयो धूर्ता: क्षुत्क्षामकण्ठा: संमुखा बभूवु:। तैस्तादृशं पोवरतनुं पशुं स्कन्धे कृतमालोक्य मिथोऽभिहितम्, "भो अस्य पशोर्भक्षणादद्यतनीयो हिमपातो व्यर्थतां नीयते। तदेनं वञ्चयित्वास्य सकाशाद् गृह्यते।"

अथ तेषामेकतमो वेषपरिवर्तनं विधाय संमुखो भूत्वापरमार्गेण तमाहिताग्निमूचे, "भो भो बालाग्निहोत्रिन् किमेवं जनविरुद्धं हास्यकार्यमनुष्ठीयते यदेष सारमेयोऽपवित्र: स्कन्धाधिरूढो नीयते। उक्तं च—

श्वानः कुक्कुटचाण्डालाः समस्पर्शाः प्रकीर्तिताः।
रासभोष्ट्रौ विशेषेण तस्मात्तावेव नस्पृशेत्॥"

ततश्च तेन कोपाविष्टेनाभिहितम्, "अहो किमन्धो भवान् यत् पशुं सारमेयत्वेन प्रतिपादयसि।" स आह, "ब्रह्मन् न कोपः कार्यः। यथेच्छं गम्यताम्।" अथ यावत्किंचिदनान्तरं गच्छति तावद् द्वितीयो धूर्तः संमुखमभ्युपेत्य तमुवाच, "भो ब्रह्मन् कष्टं कष्टम्। यद्यपि त्वमभोऽयं मृतवत्सस्तथापि स्कन्ध आरोपयितुमशक्यः। उक्तं च—

तिर्यङ्मानुषं वापि यो मृतं संस्पृशेत् कुधीः।
पञ्चगव्येन शुद्धिः स्यात्तस्य चान्द्रायणेन वा॥"

अथासौ सकोपमाह, "भोः किमन्धो भवान् यत् पशुं मृतवत्सं वदसि।" सोऽब्रवीत्, "भगवन् मा कोपं कुरु। अज्ञानान्मयाभिहितम्। तत्त्वमात्मन उचितेन समाचरेति।" अथ यावत् स्तोकं वनान्तरं गच्छति तावत् द्वितीयो धूर्तः संमुखमुपेत्य तमुवाच, "भो अयुक्तमेतद् यद्रासभं स्कन्धारूढं नयसि। तत् त्यज्यतामिषः। उक्तं च—

यः स्पृशेद्रासभं मर्त्यो ज्ञानादज्ञानतोऽथवा।
सचैलं स्नानमुद्दिष्टं तस्य पापप्रशान्तये॥

तत् त्यजैनं यावत्कोऽपि न पश्यति।"

अथासौ तं पशुं रासभं मन्यमानो भयाद् भूमौ प्रक्षिप्य स्वगृहमुद्दिश्य पलायितुं प्रारब्धः। ततस्तेऽपि त्रयो मिलित्वा पशुमादाय यथेच्छं भक्षितुमारब्धाः।

6. The Ass in the Tiger's Skin

[Pañcatantra, IV. 5]

अस्ति कस्मिंश्चिदधिष्ठाने शुद्धपटो नाम रजकः प्रतिवसति स्म। तस्यैको रासभोऽस्ति। सोऽपि घासाभावादतिदुर्बलः। अथ तेन रजकेन क्वापि व्याघ्रचर्म प्राप्तम्। ततश्चिन्तयत्, "अहो शोभनमापतितम्। एतच्चर्म परिधाप्य रासभं रात्रौ यावत् क्षेत्रेषूत्सृजामि येन व्याघ्रं मत्वा समीपवर्तिनः क्षेत्राद्न निष्कासयन्ति।"

तथानुष्ठिते रासभो रात्रौ यथेच्छया यवभक्षणं करोति। रात्रिशेषेपि भूयो रजकः स्वाश्रयं नयति। एवं गच्छता कालेन स रासभः पीवरतनुर्जातः। कृच्छ्राद् बन्धनमपि नीयते। अथान्यस्मिन्नहनि स महोक्षतो दूराद्रासभीशब्दं शृण्वंस्तारस्वरेण शब्दायितुमारब्धः। अथ ते क्षेत्रपा रासभोऽयं व्याघ्रचर्मप्रतिच्छन्न इति मत्वा लकुटपाषाणशरप्रहारैस्तं व्यापादितवन्तः।

सुगुप्तं रक्ष्यमाणोऽपि दर्शयन्दारुणं वपुः।
व्याघ्रचर्मप्रतिच्छन्नो वाङ्कृते रासभो हतः॥

7. The Barber and the Kṣapaṇakas

[Pañcatantra, V. 1]

अस्ति दाक्षिणात्ये जनपदे पाटलिपुत्रं नाम नगरम्। तत्र ऋषिभद्रो नाम श्रेष्ठी प्रतिवसति स्म। तस्य च धर्मार्थकामकर्माणि कुर्वतो विधिवशाद्धनक्षयः संजातः। ततो विभवक्षयादपमानपरंपरया परं विषादं गतः। रात्रौ समचिन्तितवान्, "अहो धिगियं दरिद्रता। यदहमनशनं कृत्वा प्राणानुत्सृजामि।" एवं निश्चयं कृत्वा सुप्तः।

अथ तस्य स्वप्ने पद्मनिधिः क्षपणकरूपी दर्शनं गत्वा प्रोवाच, "भोः श्रेष्ठिन् मा त्वं वैराग्यं गच्छ। अहं पद्मनिधिस्तव पूर्वपुरुषोपार्जितः। तदनेनैव रूपेण प्रातस्त्वद्गृहमागमिष्यामि। तत्त्वयाहं लकुटप्रहारेण शिरसि ताडनीयो येन कनकमयो भूत्वाक्षयो भवामि।" अथ प्रातः प्रबुद्धः

सन् स्वप्नं स्मरंश्चिन्ताचक्रमारूढस्तिष्ठति, "अहो सत्योऽयं स्वप्नः किंवासत्यो भविष्यति न ज्ञायते। अथवा नूनं मिथ्या भाव्यं यतोऽहं केवलं वित्तमेव चिन्तयामि।"

एतस्मिन्नन्तरे तस्य भार्यया कश्चिन्नापितः पादप्रक्षालनायाहूतः। अत्रान्तरे च यथानिर्दिष्टः क्षपणकः सहसा प्रादुर्बभूव। अथ स तमालोक्य प्रहृष्टमना यथासन्नकाष्ठदण्डेन तं शिरस्यताडयत्। सोऽपि सुवर्णमयो भूत्वा तत्क्षणाद्भूमौ निपतितः। अथ तं स श्रेष्ठी निभृतं स्वगृहमध्ये कृत्वा नापितं संतोष्य प्रोवाच, "यदेतद्धनं वस्त्राणि च मया दत्तानि गृह्यताम्। भद्र पुनः कस्यचिन्नाख्येयो वृत्तान्तः।"

नापितोऽपि स्वगृहं गत्वा व्यचिन्तयत्, "नूनमेते सर्वेऽपि नग्नकाः शिरसि दण्डहताः काञ्चनमया भवन्ति। तदहमपि प्रातः प्रभूतानाहृत्य लकुटैः शिरसि हन्मि येन प्रभूतं हाटकं मे भवति।" एवं चिन्तयतो महता कष्टेन निशातिचक्राम। अथ प्रभातेऽभ्युत्थाय दृढलकुटमेकं प्रगुणीकृत्य क्षपणकविहारं गत्वा जिनेन्द्रस्य प्रदक्षिणत्रयं विधाय जानुभ्यामवनिं गत्वा वक्त्रद्वारन्यस्तोत्तरीयाञ्चलस्तारस्वरेणेमं श्लोकमपठत्—

"जयन्ति ते जिना येषां केवलज्ञानशालिनाम्।
आजन्मनः स्मरोत्पत्तौ मानसेनोषरायितम्॥"

तथा च—

"मिथ्याकारुणिकोऽसि निर्घृणतरस्त्वत्तः कृतोऽन्यः पुमान्।
सेर्ष्यं मारवधूभिरित्यभिहितो बुद्धो जिनः पातु वः।"

एवं संस्तुत्य ततः प्रधानक्षपणकमासाद्य क्षितिनिहितजानुचरणो नमोऽस्तु वन्द इत्युच्चार्य लब्धधर्मवृद्धाशीर्वादः सुखमालिकानुग्रहलब्धव्रतादेश उत्तरीयनिबद्धग्रन्थिः सप्रश्रयमिदमाह, "भगवन्नद्य विहरणक्रिया समस्त-मुनिसमेतेनास्मद्गृहे कर्तव्या।" स आह, "भोः श्रावक धर्मज्ञोऽपि किमेवं वदसि। किं वयं ब्राह्मणसमाना यत आमन्त्रणं करोषि। वयं सदैव तत्कालपरिचर्यया भ्रमन्तो भक्तिभाजं श्रावकमवलोक्य तस्य गृहे गच्छामस्तेन कृच्छ्रादभ्यर्थिताः। तद्गृहे प्राणधारणमात्रामशनक्रियां कुर्मः। तदलमेतां नैव भूयोऽपि वाचम्।" तच्छ्रुत्वा नापित आह, "भगवन् वेद्म्यहं युष्मद्धर्मम्।

परं भवतो बहुश्रावका आह्वयन्ति। सांप्रतं पुनः पुस्तकाच्छादनयोग्यानि कर्पटानि बहुमूल्यानि प्रगुणीकृतानि तथा पुस्तकानां लेखनाय लेखकानां च वित्तं दत्तमास्ते। तत् सर्वथा तत्कालोचितं कार्यम्।"

ततो नापितोऽपि स्वगृहं गतः। तत्र च गत्वा खादिरमयं लकुटं सज्जीकृत्य कपाटयुगलं द्वारे समाधाय सार्धप्रहरद्वयोद्देशे भूयोऽपि विहारद्वारमाश्रित्य सर्वान् क्रमेण निष्कामतो गुरुप्रार्थनया स्वगृहमानयत्। तेऽपि सर्वे कपटवित्तलोभेन भक्तियुक्तानपि परिचितश्रावकान् परित्यज्य प्रहृष्टमनसस्तस्य पृष्ठतो ययुः। अथवा साध्विदमुच्यते—

एकाको गृहसंत्यक्तः पाणिपात्रो दिगम्बरः।
सोऽपि संवाञ्छते लोके तृष्णया पश्य कौतुकम्॥
जीर्यन्ते जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः।
चक्षुश्रोत्रे च जीर्येते तृष्णैका तरुणायते॥

अपरं गृहमध्ये तान् प्रवेश्य द्वारं निभृतं विधाय लकुटप्रहारैः शिरस्यताडयत्। तेऽपि ताड्यमाना एके मृता अन्ये भिन्नमस्तकाः फूत्कर्तुमुपचक्रमिरे। अवान्तरे तमाक्रन्दमाकर्ण्य कोटरपालैरभिहितम्, "भो भोः किमयं महान् कोलाहलो नगरमध्ये। तद्गम्यतां गम्यताम्।" ते च सर्वे तदादेयकारिणस्तत्सहिता वेगात्तद्गृहं गताः। तावद्रुधिरप्लावितदेहाः पलायमाना नग्नका दृष्टाः। तैः स नापितो बद्धः। हतशेषैः सह धर्माधिष्ठानं नीतः।

तैर्नापितः पृष्टः, "भोः किमेतद् भवता कुकृत्यमनुष्ठितम्।" स आह, "किं करोमि। मया श्रेष्ठिमणिभद्रगृहे दृष्ट एवंविधो व्यतिकरः।" सोऽपि सर्वं मणिभद्रवृत्तान्तं यथादृष्टमकथयत्। ततः श्रेष्ठिनमाह्वय भणितवन्तः, "भोः श्रेष्ठिन् किं त्वया कश्चित्क्षपणको व्यापादितः।" ततस्तेनापि सर्वः क्षपणकवृत्तान्तस्तेषां निवेदितः। अथ तैरभिहितम्, "अहो शूलमारोप्यतामसौ दुष्टात्मा कुपरीक्षितकारी नापितः।"

तथानुष्ठिते तैरभिहितम्—

"कुदृष्टं कुपरिज्ञातं कुश्रुतं कुपरीक्षितम्।
तत्त्वरेण न कर्तव्यं नापितेनात्र यत्कृतम्॥"

8. The Greedy Monkeys

[Pañcatantra, V. 10]

अस्ति कस्मिंश्चिन्नगरे चन्द्रो नाम भूपतिः प्रतिवसति स्म। तस्य पुत्रा वानरक्रीडारता वानरयूथं नित्यमेवानेकभोजनभक्ष्यादिभिः पुष्टिं नयन्ति स्म। अथ वानरयूथाधिपो यः स औशनस-बार्हस्पत्य-चाणक्य-मतवित्तदनुष्ठाता च तान् सर्वानप्यध्यापयति स्म। अथ तस्मिन् राजगृहे लघुकुमारवाहनयोग्यं मेषयूथमस्ति। तन्मध्यादेको जिह्वालोल्यादहर्निशं निःशङ्कं महानसे प्रविश्य यत्पश्यति तत्सर्वं भक्षयति। ते च सूपकारा यत्किंचित्काष्ठं सूत्रमयं भाजनं कांस्यपात्रं ताम्रपात्रं वा पश्यन्ति तेनाशु ताडयन्ति।

सोऽपि वानरयूथपस्तद्दृष्ट्वा व्यचिन्तयत्, "अहो मेषसूपकारकलहोऽयं वानराणां क्षयाय भविष्यति यतोऽत्रस्खाटलम्पटोऽयं मेषो महाकोपाश्च सूपकारा यथासन्नवस्तुना प्रहरन्ति। तद् यदि वस्तुनोऽभावात् कदाचिदुल्मुकेन ताडयिष्यन्ति तदूर्णाप्रचुरोऽयं मेषः स्वल्पेनापि वह्निना प्रज्वलिष्यति। तद् दह्यमानः पुनरश्वकुक्ष्यां समीपवर्तिन्यां प्रवेक्ष्यति। सापि तृणप्राचुर्याज्ज्वलिष्यति। ततोऽश्वा वह्निदाघमवाप्स्यन्ति। शालिहोत्रेण पुनरेतदुक्तम् 'यद्वानरवसयाख्यानां वह्निदाघदोषः प्रशाम्यति।' तन्नूनमेतेन भाव्यमत्र निश्चयः।" एवं निश्चित्य सर्वान् वानरानाहूय रहसि प्रोवाच—

"कलहान्तानि हर्म्याणि कुवाक्यान्तं च सौहृदम्।
कुराजान्तानि राष्ट्राणि कुकर्मान्तं यशो नृणाम्॥

तत्र यावत् सर्वेषां संक्षयो भवति तावदेतद् राजगृहं संत्यज्य वनं गच्छामः।"

अथ तत् तस्य वचनमश्रद्धेयं श्रुत्वा मदोद्धता वानराः प्रहस्य प्रोचुः, "भो भवतो वृद्धभावाद् बुद्धिवैकल्यं संजातं येनैतद् ब्रवीषि। उक्तं च—

वदनं दग्धनेर्नित्यं लाला स्रवति नित्यशः।
न मतिः स्फुरति क्वापि बाले वृद्धे विशेषतः॥

न वयं स्वर्गसमानोपभोगान् नानाविधान् भक्ष्यविशेषान् राजपुत्रैः स्वहस्तदत्तानमृतकल्पान् परित्यज्य तवाटव्यां कषायकटुतिक्तक्षाररूक्षफलानि भक्षयिष्यामः। तच्छ्रुत्वाश्रुकलुषां दृष्टिं कृत्वा स प्रोवाच, "रे रे

मूर्खा यूयमेतस्य सुखस्य परिणामं न जानीथ। पाकरसास्वादनपराय-मेतत्सुखं परिणामे विषवद्भविष्यति। तदहं कुलक्षयं स्वयं नावलोकयिष्यामि। सांप्रतं वनं यास्यामि। उक्तं च—

मित्रं व्यसनसंप्राप्तं स्वस्थानं परपीडितम्।
धन्यास्ते ये न पश्यन्ति देशभङ्गं कुलक्षयम्॥" 5

एवमभिधाय सर्वांस्तान् परित्यज्य स यूथाधिपोऽटव्यां गतः।

अथ तस्मिन् गतेऽन्यस्मिन्नहनि स मेघो महानसे प्रविष्टो यावत् सूपकारेण नान्यत् किंचित् समादितं तावदर्धज्वलितकाष्ठेन ताड्यमानो जाज्वल्यमानशरीरः शब्दायमानोऽक्षकुड्यां प्रत्यासन्नवर्तिन्यां प्रविष्टः। तत्र तृणप्राचुर्ययुक्तायां चितो तस्य प्रलठतः सर्वत्रापि वह्निज्वालास्तथा समुत्थिता यथा 10 केचिदक्षाः स्फुटितलोचनाः पञ्चत्वं गताः केचिद् बन्धनानि त्रोटयित्वार्धदग्धशरीरा इतश्चेतश्च हेषायमाणा धावमानाः सर्वमपि जनसमूहमाकुलीचक्रुः। अत्रान्तरे राजा सविषादः शालिहोत्रज्ञान् वैद्यानाहूय प्रोवाच, "भोः प्रोच्यतामेषामक्षानां कश्चिद् दाहोपशमनोपायः। तेऽपि शास्त्राणि संचिन्त्य प्रोचुः, "देव प्रोक्तमत्र विषये भगवता शालिहोत्रेण यत्— 15

'कपोनां मेदसा दोषो वह्निदाहसमुद्भवः।
अक्षानां नाशमभ्येति तमः सूर्योदये यथा॥'

तत् क्रियतामेतच्चिकित्सितं द्राग्यावन्नैतेन दाहदोषेण विनश्यन्ति।"

सोऽपि तदाकर्ण्य समस्तवानरवधमादिष्टवान्। किं बहुना। सर्वेऽपि ते वानरा विविधायुधलकुटपाषाणादिभिर्व्यापादिता इति। 20

V

EDICTS OF ASOKA

1. Rock Edict I.

Girnār	Iyaṃ	dhaṃma-lipī	
Kālsī	Iyaṃ	dhaṃma-lipi	
Shāhbāzgaṛhi	Aya	dhraṃa-dipi	
Jaugaḍa	Iyaṃ	dhaṃma-lipī	Khepiṃgalasi

Gir.		Devānaṃpriyena	
Kāl.		Devānaṃpiyenā	
Shāh.		Devanapriasa	
Jau.	pavatasi	Devānaṃpiyena	

Gir.	Priyadasinā	rāñā	lekhāpitā.
Kāl.	Piyadasinā		lekhitā.
Shāh.		raño	likhapitu.
Jau.	Piyadasinā	lājinā	likhāpitā.

Gir.	Idha	na	kiṃci	jīvaṃ
Kāl.	Hidā	no	kichi	jive
Shāh.	Hida	no	kici	jive
Jau.	Hida	no	kichi	jīvaṃ

Gir.	ārabhitpā		prajūhitavyaṃ
Kāl.	ālabhitu		pajoh taviye
Shāh.	arabhitu		praṣuhotave
Jau.	ālabh.tu		pajohitaviye

Gir.	na		ca	samājo	katavyo.
Kāl.	no	pi	cā	samāje	kaṭaviye.
Shāh.	no	pi	ca	samaja	kaṭava.
Jau.	no	pi	ca	samāje	kaṭaviye.

Gir.	Bahukaṃ	hi	dosaṃ	samājamhi
Kāl.	Bahukā	hi	dosā	samājasā
Shāh.	Bahuka	hi	dosha	samayaspi
Jau.	Bahukaṃ	hi	dosaṃ	samājasa
Gir.	pasati	Devānaṃpriyo		Priyadasi
Kāl.		Devānaṃpiye		Piyadasī
Shāh.		Devaṇapriye		Priadraśi
Jau.	drakhati	Devānaṃpiye		Piyadasī
Gir.	rājā.		Asti	pi
Kāl.	lājā	dakhati.	Athi	pi
Shāh.	raya	dakhati.	Asti	pi
Jau.	lājā.		Athi	pi
Gir.	tu	ekacā	samājā	sādhu-maṭā
Kāl.	cā	ekatiyā	samājā	sādhu-matā
Shāh.	cu	ekatia	samaye	sasu-mate
Jau.	cu	ekatiyā	samājā	sādhu-matā

Gir.	Devānaṃpriyasa	Priyadasino	rāño.
Kāl.	Devānaṃpiyasā	Piyadasisā	lājine.
Shāh.	Devanapiasa	Priadraśisa	raño.
Jau.	Devānaṃpiyasa	Piyadrasine	lājine.
Gir.	Purā	mahānasamhi	Devānaṃpriyasa
Kāl.	Pule	mahānasasi	Devānaṃpiyasā
Shāh.	Pura	mahanasasi	Devanapriasa
Jau.	Puluvaṃ	mahānasasi	Devānaṃpiyasa
Gir.	Priyadasino	rāño	anudivasaṃ
Kāl.	Piyadasisā	lājine	anudivasaṃ
Shāh.	Priadraśisa	raño	anudivaso
Jau.	Piyadasine	lājine	anudivasaṃ
Gir.	bahūni	prāṇa-sata-sahasrāni	
Kāl.	bahuni	pāna-sahasāni	
Shāh.	bahuni	praṇa-śata-sahasani	
Jau.	bahūni	pāna-sata-sahasāni	

Gir.	ārabhisu		sūpāthāya.
Kāl.	alaṃbhiyisu		supaṭhāye.
Shāh.	arabhiyisu		supaṭhaye.
Jau.	ālabhiyisu		sūpaṭhāye.

Gir.	Se	aja	yadā	ayaṃ	dhaṃma-lipī
Kāl.	Se	idāni	yadā	iyaṃ	dhaṃma-lipi
Shāh.	So	idani	yada	aya	dhrama-dipi
Jau.	Se	aja	adā	iyaṃ	dhaṃma-lipī

Gir.	likhitā		tī	eva	prāṇā
Kāl.	lekhitā	tadā	tiṃni	yevā	pānāni
Shāh.	likhita	tada	trayo	vo	praṇa
Jau.	likhitā		tiṃni	yeva	pānāni

Gir.	ārabhare	sūpāthāya		dvo	morā
Kāl.	alabhiyaṃti			duve	majūlā
Shāh.	haṃñaṃti				majura
Jau.	ālaṃbhiyaṃti			duve	majūlā

Gir.	eko	mago	so	pi	
Kāl.	eke	mige	se	pi	cū
Shāh.	duvi 2	mrugo 1	so	pi	
Jau.	eke	mige	se	pi	cu

Gir.	mago	na	dhruvo.	Ete	pi
Kāl.	mige	no	dhruve.	Etāni	pi
Shāh.	mrugo	no	dhruvaṃ.	Eta	pi
Jau.	mige	no	dhuvaṃ.	Etāni	pi

Gir.		trī	prāṇā		pachā
Kāl.	cu	tini	pānāni		
Shāh.			praṇa	trayo	paca
Jau.	cu	tiṃni	pānāni		pachā

Gir.	na	ārabhisare.
Kāl.	no	alābhiyisaṃti.
Shāh.	na	arabhiśaṃti.
Jau.	no	ālabhiyisaṃti.

2. Pillar Edict I.

[Delhi-Toprā]

Devānaṃpiye Piyadasi lāja hevaṃ āhā : Saḍuvīsati-vasa-abhisitena me iyaṃ dhaṃma-lipi likhāpitā. Hidata-pālate dusaṃpaṭipādaye aṃnata agāyā dhaṃma-kāmatāyā agāya palīkhāyā agāya susūsāyā agena bhayenā agena vsāhenā. Esa cu kho mama anusathiyā dhaṃmāpekhā dhaṃma-kāmatā cā suve suve vaḍhitā vaḍhīsati cevā. Pulisā pi ca me ukasā cā gevayā cā majhimā cā anuvidhīyaṃtī saṃpaṭipādayaṃti cā, alaṃ ca palaṃ samādapayitave. Hemevā aṃta-mahāmātā pi. Esā hi vidhi yā iyaṃ dhaṃmena pālanā dhaṃmena vidhāne dhaṃmena sukhiyanā dhaṃmena gotī ti.

3. Bhābrū Edict

Priyadasi lājā Māgadhe saṃghaṃ abhivādetūnaṃ āhā apābādhatāṃ ca phāsu-vihālataṃ cā. Vidite ve bhaṃte āvatake hamā Budhasi Dhaṃmasi Saṃghasī ti gālave caṃ prasāde ca. E keci bhaṃte Bhagavatā Budhena bhāsite sarve se subhāsite vā. E cu kho bhaṃte hamiyāye diseyā hevaṃ sadhaṃme cila-ṭhitīke hosatī ti alahāmi hakaṃ taṃ vātave. Imāni bhaṃte dhaṃma-paliyāyāni Vinaya-samukase Aliya-vasāni Anāgata-bhayāni Muni-gāthā Moneya-sūte Upatisa-pasine e cā Lāghulovāde musā-vādaṃ adhigicya Bhagavatā Budhena bhāsite etāni bhaṃte dhaṃma-paliyāyāni ichāmi kiṃti bahuke bhikhu-pāye cā bhikhuniye cā abhikhinaṃ suneyu cā upadhālayeyū cā. Hevaṃmevā upāsakā cā upāsikā cā. Eteni bhaṃte imaṃ likhāpayāmi abhipretaṃ me jānaṃtū ti.

NOTES

I

NIKĀYA

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Udāna, translated by D. M. Strong; into German by K. Seidenstücker.

1. ARIYAPARIYESANA-SUTTA [*MN.*, No. 26].—The germ of this sutta is in the *Bṛhad-Āraṇyaka Upaniṣad* where it is called by the name of *eṣaṇā*. The term *pariyesanā* (=Skt. *eṣaṇā*) literally means a searching, seeking or quest. To seek after something is the natural trend of life. In this sutta Buddha speaks of two kinds of searching : one ignoble (*anariya*), and the other noble (*ariya*). By the ignoble quest he means seeking after worldly gains and the world which is the locus of things contingent. The noble quest, on the other hand, implies seeking after the non-contingent, after a free state of consciousness which is not subject to the limiting conditions of life and existence. Buddha further tells us that the noble quest which had impelled him to pass from home to the homeless state of a wanderer or seeker of Truth, led him to a twofold discovery, *viz.*, (1) that of the nature of reality in the form of relatedness, technically called *Paṭicca-samuppāda* or Causal Genesis, and (2) that of *Nibbāna*. In the commentary this sutta is called *Pāsarāsi*, evidently because of the simile found in the concluding portion of the sutta (p. 10. ll. 30 f. and p. 11, l. 9 ff.) where the pleasures of the senses are compared to baited traps. The importance of the sutta lies in the fact that it gives a short auto-biographical account of Gotama Buddha covering the period between his renunciation and his preaching of the First Sermon before a group of five monks (*Pañcavaggiyā bhikkhū*). A similar account is also found in the *Mahāsaccaka*, *Bodhirājakumāra* and *Saṅgārava Suttas*, all of the *Majjhima-Nikāya*. It is partly repeated in the *Vinaya-Piṭaka* and the *Dīgha-Nikāya*. It furnishes us with one of the earliest examples of legends bearing on the early days of Gotama's Buddhahood, and as such it forms the historical basis of later legendary accounts in the Jātakas and Avadānas. It is to be noted that of the two saintly personages, Āḷāra Kālāma

and Uddaka Rāmaputta, whom Gotama visited prior to his attainment of *Bodhi*, the former figures as his teacher (*ācariya*) and the latter simply as his fellow religious student (*sabrahmacārī*), and not teacher. It is stated that Rāma, the father of Uddaka, had not been alive when Gotama came to see him. In this sutta we find that *Paṭicca-samuppāda* and *Nibbāna* are presented as two main points of Buddhism.

Sāvatthi—It was the capital of Kosala and one of the great cities of India during Buddha's life-time. It lay on the banks of the Aciravatī. It was 45 leagues north-west of Rājagaha and 6 or 7 leagues from Sāketa. It is said that Buddha spent twenty-five rainy seasons in Sāvatthi—nineteen of them in Jetavana and six in Pubbārāma. *Ākiñcañña* (=*akiñcanabhāva*)—'the state of having nothing', 'nothingness' ; *ānañca* (=Skt. *ānantya*, i.e., *anantabhāva*)—'the infinity' ; *āyatana*—'the sphere or realm'. Above the four *jhāna*s the sphere of consciousness is represented by the four higher forms of psychical experience: (1) *ākāsânañcâyatana*, or 'the sphere in which consciousness becomes aware of the infinity of space' ; (2) *viññāṇânañcâyatana*, or 'the sphere in which it becomes aware of the infinity of the ideational phase of consciousness'; (3)*ākiñcaññâyatana*, or 'the sphere in which there is left nothing but itself as object of consciousness'; and (4) *n'eva-saññā-nâsaññâyatana*, or 'the sphere in which consciousness is, in its ultimate nature, unpredicable in terms of perception and non-perception'. The last-named state of consciousness was reached by the Indian *yogī*s even before Buddha's time. *Uruvelā*—It is now famous as Mahābodhi or Bodh-Gaya, a sandy tract on the banks of the river Nerañjarā. Buddha's realisation of Nibbāna is said to have been the result of his attainment of the final stage called *saññā-vedayita-nirodha*, or 'the sphere in which consciousness and sensation cease entirely (see the end of this para-, p. 231). *Nibbāna* as realised by Buddha is called *yogakkhema*, because 'the attainment or experience of its thought-free and sinless state' brings 'perfect peace and uttermost safety'. *Ālayārāmā*—"devoted to the things to which it clings", finding pleasure in lust. *Idappaccayatā Paṭicca-samuppāda*—the Causal Genesis representing the true nature of reality in the form of relatedness, *i.e.*, "conditioned by this, that comes to be". For further information on the subject, see the piece PATICCA-SAMUPPĀDA below. *An'acchariyā* (=*anu*+*acchariyā*)—'rather (or, somewhat) strange'. *H'alan-dāni* (=*hi*+*alaṃ*+*idāni*)—'certainly not necessary at present', *i.e.*, 'why should I indeed (preach) now?' *Appa-rajakkha-jātikā* (=Skt. *alpa-rajaska-jātiyā*) —having little (or no) defilement; of unblemished character. *Abhidosa-kālakato* (=*hiyyo paṭhama-yāme mato*)—died in the first half of last night, or in the evening before. *Upako ājīviko* (pp. 8-9)—He is said to have been born in Nāla (in the Vaṅkahāra country), a village near the Bodhi Tree. He was also called Kāla,

perhaps endearingly, by his wife Cāpā, the daughter of a huntsman, who bore him a son named Subhadda. Unable at times to bear the taunts of his wife, he fled from her and sought the shelter of Buddha (whom he knew as Anantajina) at Sāvatthi. He was admitted to the Order. Later, Cāpā, too, left the world and became an arahant therī (*Therīgāthā Commentary*, 220 ff.). *Ājīvika*—name of a class of ascetics. The Ājīvikas were "one of the numerous sects of non-Buddhist ascetics. On their austerities, practice and way of living, see especially the *Dhammapada Commentary*, II. 55 ff. and on the whole question, Barua, B.M., *The Ājīvikas*, University of Calcutta, 1920" (PTS., *Pali-English Dictionary*). For an earlier expression of their views, see the *Nārada-Kassapa-Jātaka* (No. 554) in *Jātaka* VI. 222 f., where Guṇa of the *Kassapagotta* figures as an Ājīvika teacher whose doctrine, set out in verse, comprises the views of the six heretical teachers, mentioned specifically in the *Sāmaññaphala-Sutta* (*DN.*) and anonymously in the piece ĀNANDA AND SANDAKA of this text and elsewhere. Guṇa seems to be the fore-runner of these heretical teachers. *Isipatana*—modern Sarnath in Benares. *Migadāya* (Skt. *mṛgadāva*)—'Deer Grove'. *Pañcavaggiyā bhikkhū*—'the monks who formed a group of five'. They were : Koṇḍañña, Bhaddiya, Vappa, Assaji and Mahānāma. *Anāpāthagato* (*= na + āpātha + gato*) —Trenckner suspects *āpātha* "to be corrupted from *āpāta* (cf. *āpatati*), under an impression that it is alike to *patha*; but it is scarcely ever written so". *Āpātha*—'range'; a wandering, ramble; hence the expression means "not fallen into the way of (the hunter), escaped him". *Apada*—lit. 'without feet', trackless, with ref. to both Buddha and Māra. *Saññā-vedayita-nirodha*—This is the highest state of trance and ecstasy, experienced by Buddha on a supramundane level of consciousness, where "not only all the content of sensory or perceptual origin but also all determinations of thought and will under the influence of feeling" cease to be. It is claimed that by the attainment of this highest conceivable state Buddha became supremely enlightened and reached a step farther than the earlier thinkers of India.

2. PATICCA-SAMUPPĀDA [*Udāna*].—The term *Paṭicca-samuppāda* is generally rendered into English by 'the Law of Dependent Origination', 'the Law of Causal Genesis', 'the Law of happening by way of a cause'. It is the opposite of *Adhicca-samuppāda* ('Fortuitous Origination') mentioned in the *Brahmajāla-Sutta* (*DN.*). According to the *Udāna*, Buddha, towards the close of the week after his first enlightenment at the foot of the Bo-tree, conceived within his mind *three* successive forms of *Paṭicca-samuppāda* : (1) the *Anuloma* ('hair-wise', 'usual') form in the first watch of the night, (2) the *Paṭiloma* ('contrary-wise') form in the second watch, and (3) the *Anuloma-Paṭiloma* ('co-ordinated') form in the third. Accordingly, the scheme,

as presented in the three Bodhi Suttas of the *Udāna* and some of the suttas of the *Majjhima-Nikāya*, shows three forms or formulations: the first to account for the process of genesis of phenomena, the second to account for the process of cessation of the same, and the third to account for both the processes. It will be seen that the first form implies the second and the third is the logical fulfilment of the first two. The basic formula (*niyama*) of *Paṭicca-samuppāda* is laid down thus:—

Imasmiṃ sati, idaṃ hoti; imass' uppādā idaṃ uppajjati. Imasmiṃ a-sati, idaṃ na hoti; imassa nirodhā idaṃ nirujjhati.

"This having been, that comes to be; from the rise of this, that arises. This having not been, that does not come to be; from the cessation of this, that ceases to be."

This is generally taken to be the complete form of *Paṭicca-samuppāda*. But in the Pali *Vibhaṅga* and some of the texts of the Sarvâstivāda School, we find that only the *Anuloma* form has been presented, and the remaining forms have been left out of consideration altogether.

Paṭicca-samuppāda is elaborated by the formula of 12 *nidānas* ('primary sources; causes'). Each of the twelve *nidānas* is regarded as a distinct causal term, and they all are set forth as links in a chain of dependent origination. The *nidāna* formula usually starts with *Avijjā*. As understood by the Buddhists, *Avijjā* stands for 'the unknown or unknowable' portion of the cosmic or psychic process, either behind or before. The next *nidāna* is *Saṅkhāra*, which literally means 'the frame', 'constitution', 'impulse', 'disposition'. The *Saṅkhāras* as such represent the first mental obsession or impulse which lies at the back of *Viññāṇa* or cognitive form of consciousness. Even when applied to the cosmic process, the *Saṅkhāras* may be taken to mean the initial state of creation, the formative state of matter, and the first formed state is to be represented by *Viññāṇa*. From *Viññāṇa* we proceed to *Nāma-Rūpa*, which is the individualization. Here *Nāma* comprehends the mental side and *Rūpa* the physical. In the next stage the individual comes into relation with the surrounding world through the *Saḷāyatanas* or 'the six organs and six objects of sense'. The psycho-physiological contact between the sense and the object is *Phassa*. The *Phassa* process, when attended by *Viññāṇa*, serves as the essential condition of *Vedanā* or 'feeling'. *Vedanā* gives rise to *Taṇhā* or 'the longing for the objects of enjoyment'. The *Taṇhā* process becomes intensified into *Upādāna* or 'attachment'. The *Upādāna* process shapes the form of *Bhava* or 'becoming' on its genetive or active side. The process of becoming leads us to birth (*jāti*). Birth is attended with such contigencies as decay (*jarā*), death (*maraṇa*), sorrow (*soka*), lamentation (*paridevana*) and despair (*upāyāsa*). If we can dry out the stream at its very source, there remains no longer any possibility of the re-flow of the

stream. According to the Buddhists, the doctrine of *Paṭicca-samuppāda* presents a scheme of thought which is needed for the comprehension of all processes of happening or formation, whether cosmical, physical or mental. If *Nibbāna* represents the Summum Bonum, *Paṭicca-samuppāda* does certainly represent the corner-stone of Buddhist thought.

In some of the Pali texts we are told that *Avijjā* may be both anterior and posterior to *Saṅkhāra*, *Saṅkhāra* to *Viññāṇa*, *Viññāṇa* to *Nāma-Rūpa*, and so on. As the whole series of happening goes on in "rather a spiral or chain-like movement", it can by no means be expressed by the analogy of a single wheel in motion.

3. Dhammacakka-pavattana [*SN.*, V, 420-424].—This piece is from the *Sacca-Saṃyutta* of the *Saṃyutta-Nikāya*. It also occurs in the *Vinaya-Mahā-vagga*. Its Sanskrit version is found in the *Lalitavistara* and the *Mahāvastu*. According to tradition, this is the First Sermon of Buddha. The sermon is so called because by means of it Buddha set the wheel of the Doctrine in motion, or inaugurated the cycle of Righteousness. Here Buddha's teaching is mainly concentrated on the avoidance of the two extremes (*dve antā*), self-mortification and self-indulgence in ascetic life. The discourse recommends the *Majjhimā Paṭipadā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided. *Majjhimā Paṭipadā* is treated as just another name for *Ariya Aṭṭhaṅgika Magga* ('Noble Eight-linked Way'), which begins with *sammā-diṭṭhi* and ends with *sammā-samādhi* (see Notes on the next piece). The *Magga* is to be followed after the realization of the Truth in its four aspects, called *Cattāri Ariyasaccāni* ('the Fourfold Noble Truth'), of which it is the fourth. The four aspects are really the four points of understanding the things that offer a problem to the mind, and *Dukkha* can be taken as a type. At the conclusion of the sermon Koṇḍañña is said to have attained to realization of the Truth, and hence his name was Aññā-Koṇḍañña.

Akuppā (adj., $a + \sqrt{kup} + ya$)—"not to be shaken, immovable ; sure, steadfast, safe", qualifying *ceto-vimutti* ('emancipation of the mind').

4. Aṭṭhaṅgikamagga-Vibhaṅga [*SN.*, V, 8-10].—This is the first chapter of the *Magga-Saṃyutta* of the *Saṃyutta-Nikāya*, and deals with an exposition of the Noble Eightfold Path. The term *vibhaṅga* means an elaboration, enlarged treatment. The piece is one of many canonical texts which indicate earlier literary processes forming the basis of the Pali exegetical works. The Noble Eightfold Path is but the fourth item of the 'Noble Truth' realised and preached by Buddha. It comprises :(1) *sammā-diṭṭhi* (right view), (2) *sammā-saṅkappa* (right resolve), (3) *sammā-vācā* (right speech), (4) *sammā-kammanta* (right action), (5) *sammājīva* (right livelihood), (6) *sammā-vāyāma*

(right exertion), (7) *sammā-sati* (right mindfulness), and (8) *sammā-samādhi* (right concentration of mind).

5. ANATTALAKKHANA-SUTTA [*SN.*, III, 66f.].—According to tradition, this sutta was preached by Buddha five days after the preaching of the *Dhamma-cakka-pavattana-Sutta*. It is otherwise called the *Pañca-Sutta*, probably because it was addressed to the *Pañcavaggiya* monks. It is generally believed that 'self' is something permanent, unchangeable, not affected by sorrow. The sutta deals with the perishable nature of the five *khandhas*, and points out (1) that no 'self' is to be found in any of the five *khandhas*, all of which are impermanent and subject to suffering, and (2) that even all the *khandhas* taken together are not the 'self'. For an elaborate discussion on the subject, read the piece NATURE OF KHANDHAS (pp. 21-26.).

6. *Via-Media* BETWEEN ATTHITĀ AND N'ATTHITĀ [*SN.*, III, 133 ff.].—Here is a conversation between Ānanda and Channa, in which the former refers to Buddha's discourse on right view, contained in the *Saṃyutta-Nikāya*, II, 17. According to the discourse, opinion in this world is, for the most part, based on these two things: existence and non-existence. He who with perfect insight sees the arising of the world as it really is, does not believe in the non-existence of the world. On the other hand, he who with perfect insight sees the ceasing of the world as it really is, does not believe in the existence of the world. The people of the world are mostly bound by dogmas. He who does not entertain any dogma and mental bias,—such a one does not say: "it is my soul". All doubts and perplexities are gone from him who thinks: "that which arises, is but ill; that which ceases, is ill". In this matter, knowledge not borrowed from others (*i.e.*, direct) comes to him. Thus far goes the right view.

Ānanda further explains that there are two extremes of views: one holding that 'all exists', and the other believing that 'nothing exists'. Not approaching either extreme, the Tathāgata teaches his doctrine *via-media*, *i.e.*, by the Middle Way.

Note that the term *Majjha*, as employed here, is but an earlier form of the expression *Majjhimā Paṭipadā* ('Middle Path'), and this reminds us of the term *majha* met with in Aśoka's Separate Rock Edicts (cf. *majhaṃ paṭipādayema*). The word *majjha* or *majjhima* suggests a comprehensive mode of conduct by which the extremes may be avoided.

7. NATURE OF KHANDHAS [*MN.*, No. 35].—This extract is from the *Cūḷa-Saccaka-Sutta*, which gives an account of an interesting conversation between Buddha and Saccaka, a powerful debator. Saccaka maintains that the 'soul' or 'self' of a man (*purisa-puggala*) is to be found in the five *khandhas*. Buddha

explains the nature of the *khandhas* and points out the emptiness of Saccaka's contentions. The *khandhas* do not come within the control of oneself. They are impermanent and disappointing. As such, they do not belong to 'self'.

Saccaka—He was born of Niganṭha parents. He was called Aggivessana, because of his *gotta*-name. He lived at Vesālī and had a large number of followers among the Licchavīs. He was very much proud of his learning, but he yielded to Buddha nevertheless.

8. Link Between Sense-Organs and Sense-Objects [*SN.*, IV, 162 ff.].—This extract is from the *Koṭṭhita-Sutta*, in which Sāriputta clearly explains to Koṭṭhita that neither is a sense-organ the link or bond (*saṃyojana*) of a sense-object, nor is a sense-object the link or bond of a sense-organ. The eye, for instance, comes into contact with visible objects, and from their contact a desire or attachment (*chandarāga*) arises. It is this desire that serves as the link between the eye and visible objects. If a black bull and a white bull be yoked together, the bond consists not in the bulls but in the yoke-tie which binds them. If this were not so, a disciplined religious life (*brahmacariyavāsa*) would be purposeless. Buddha who possesses the eyes and sees visible objects with his eyes, has no attachment or desire, for he dwells with the mind thoroughly emancipated (*suvimuttacitto Bhagavā*).

9. Five Types of Brāhmaṇa [*AN.*, III. 223 ff.].—This is an important tract indicating the social position of the Brāhmaṇas in Buddha's time. It tells us that the Brāhmaṇas were of high and pure birth through seven generations on both the father's side and the mother's side. They practised *Brahmacariyā*, or the holy life, for forty-eight years, studying the Vedic *mantras*. Buddha classified these Brāhmaṇas into five types: (1) *Brahmasama*, or those resembling Brahmā; (2) *Devasama*, or those resembling the gods; (3) *Mariyāda*, or those respecting their ancient tradition; (4) *Sambhinna-mariyāda*, or those disregarding their ancient tradition; and (5) *Brāhmaṇa-caṇḍāla*, or those who lived a vulgar life. After completing their study, the Brāhmaṇas of the first type took up the position of teachers, depending for their livelihood only on alms. Thereafter they left the worldly life to live the life of ascetics, practising the four *Brahmavihāras*. After completing their study, the Brāhmaṇas of the second type lived as householders and married girls only from their own class. They met their wives in proper time only for producing offspring. Thereafter they renounced the world. After completing their study, the Brāhmaṇas of the third type lived as householders, like those of the second type, strictly adhering to their ancient tradition. They, however, did not renounce the world. After completing their study, the Brāhmaṇas of the fourth type not only lived as householders but also

married girls from all social grades. They met their wives at all times for producing offspring as well as for sensual pleasures. After completing their study, the Brāhmaṇas of the fifth and lowest type not only lived as householders and married girls from all social grades but also adopted any profession they liked as a means of livelihood (*sabbakammehi jīvitaṃ kappeti*).

10. BRAHMA-SAHAVYATĀ—Under this head are included two separate discussions: (*a*) on the Brāhmaṇical conception of the attainment of *Brahma-sahavyatā* or union with Brahmā, and (*b*) on the method advocated by Buddha for that purpose.

(*a*) *Buddha and the Tevijjas* [*DN.*, I, No. 13].—This is but an abridged form of the *Tevijja-Sutta* and its main interest centres round three groups of Brahmanical teachers representing a chronological order. In the first group, we have mention of ten former sages (*pubbakā isayo*) like Aṭṭhaka, Vāmaka, Vāmadeva and the rest, who were the original composers and chanters of the Vedas. In the second group, one has to take note of the five main schools of Brahmanical thinkers: the Addhariya (=Aitareya), the Tittiriya (=Taittirīya), the Chandoka (=Chāndogya), the Chandāvā (?=Śatapatha), and the Bhavyārijjha (=Bāhvṛca). And in the third group are to be noticed some distinguished Mahāsāla Brāhmaṇas. According to Buddhaghosa, they were called Mahāsālas because they were men of vast wealth (*mahāsāra*). But it is evident from the Upaniṣads that Pali *mahāsāla* is the same designation as Skt. *mahāśāla*. The *Mahāgovinda-Suttanta* (*Dīgha-Nikāya*, II, No. 19, 220 ff.) speaks of the *mahāsālas* as heads of the Snātaka institutions, which were richly endowed by kings. That is to say, the *Mahāsālā* were great Vedic institutions which were maintained on royal gifts and endowments (*rājadeyyaṃ brahmadeyyaṃ*).

The dialogue contains no argument against the existence of the god Brahmā, but points out the futility of the Brahmanical belief that a mere knowledge of the Three Vedas leads to the attainment of *Brahma-sahavyatā* or union with Brahmā. Buddha's case against the Tevijjas was that they only talked about the state of Brahmā but did neither realise that state nor know the right method of realising it.

(*b*) *Buddha and Subha* [*MN.*, No. 99].—This piece is taken from the *Subha-Sutta* to complete the discussion on *Brahma-sahavyatā*. Here Buddha convinces Subha, the son of the Brāhmaṇa Todeyya, as to his own conception and realisation of Brahmā, which consists in the fulfilment of all moral conditions and the Jhāna practices. The moral conditions or qualities of character are comprised in the Four *Brahma-vihāras*, enumerated as *mettā* (friendliness), *karuṇā* (compassion), *muditā* (sympathy, lit., soft-heartedness), and *upekhā*

(equanimity, *i.e.*, indifference or neutrality). Read Sāriputta's discourse on the same topic in the *Dhānañjāni-Sutta* (*MN.*, II, no. 97, 185 ff.).

11. Buddha on Yañña [*AN.*, IV, 41 ff.].—Here we have an interesting description of the Vedic *Yañña* ('sacrifice', 'offering'), in which various kinds of animals were slaughtered. According to Brahmanical tradition, the laying down (*ādhāna*) of the fire and the setting up (*ussāpana*) of the sacrificial post bear great merits. Buddha points out that in a 'sacrifice' are involved the three kinds of weapon (*tīṇi satthāni*), *i.e.*, of body, speech and mind, which are to be used to cast off three fires : *rāga* (passion), *dosa* (hatred) and *moha* (delusion). [It is to be noted that in the expository portion of the text (pp. 38 ff.), the order of enumeration *kāya, vacī, mano*, as stated on p. 37, l. 31 is reversed, because in actual sequence *mano-kamma* (mental action) precedes *vacī-kamma* (vocal action) and *kāya-kamma* (bodily action). But see Rāhulovāda-Sutta (pp. 58 ff.), where the usual order—*kāya, vacī* and *mano*—is adhered to.] A real sacrifice is that in which are honoured three fires : *āhuneyyaggi, gahapataggi* and *dakkhiṇeyyaggi*. The first is represented by the parents, the second by the wives, the children, servants and other dependants, and the third by holy men and recluses. Thus the *Yañña*, advocated by Buddha, consists not in taking the life of beings but in self-control and "offering" of charities. The piece illustrates that "the brahmanic ritual of Vedic times has been given (by Buddha) a changed and deeper meaning. Buddhism has discarded the outward and cruel form and has widened its sphere by changing its participant, its object as well as the means and ways of 'offering' " (*Pali-English Dict.*, PTS., *s. v.* Yañña).

Uggatasarīra—name of a Mahāsāla Brāhmaṇa, so called because he had a tall figure and abundant wealth. *Sabbena sabbaṃ*—altogether all.

12. Buddha and Bāhiya [*Udāna*, Bāhiya-Sutta] —Here is a classical Pali canonical dialogue in which the 'wandering' ascetic Bāhiya figures as the interlocutor. He was a *dāru-cīriya* or *dāru-cīradhara*, 'wearer of wooden garment',—a *Kāṭhiyā Bābā*, as one might call him. He used to live at the port of Suppāraka (modern Sopara in the Thana district, Bombay). The dialogue is important as containing a remarkable description of the destiny (*gatī*) of a person who has attained to Arhatship. The state which awaits him after demise is that of *parinibbāna*. The state of *parinibbāna* is characterized in terms reminding the reader of the following *ślokas* in the *Muṇḍaka Upaniṣad* (=*Svetāśvatara Upaniṣad*, Ch. VI. śl. 14):

Na tatra sūryo bhāti, na candra-tārakam,
nemā vidyuto bhānti, kuto 'yam agniḥ ?
Tameva bhāntam anubhāti sarvam
tasya bhāsā sarvam idaṃ vibhāti.

["The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not,—how then this fire? Because He shines, everything shines, after Him. By His light all this shines."]

Note the difference of conception as expressed in the last two lines of each of the Pali and Sanskrit verses. While in the Upaniṣad-verses, stress is laid on the omnipotent personal 'He', the Pali verse makes an impersonal approach and emphasizes self-realization, whereby one gets rid of the influence of *rūpa* and *arūpa* as well as of *sukha* and *dukkha* (*rūpā arūpā ca sukha-dukkhā pamuccati*).

13. Aṅgulimāla [*MN.*, No 86].—The Sutta gives quite a realistic description of the outlaw and hardened high-way robber. One is almost tempted to take him to be a religious fanatic and the fore-runner of the Kāpālikas of later times. Observe how his conversion heightened the reputation of Buddha as a *purisadammasārathi*. For the gāthās of Aṅgulimāla Thera, see *Theragāthā* and Mrs. Rhys Davids, *The Psalms of the Brethren*. Note why Aṅgulimāla was called by that name.

14. The Harmless Mode of Speech [*MN.*, No. 139].—This extract from the *Araṇavibhaṅga-Sutta* is important in so far as it speaks of a correct standard of speech which is expected to produce no harm whatsoever. The standard requires that the speaker should fulfil these three conditions: (1) he should neither tell a tale nor say anything face to face to belittle a person (*rahovādaṃ na bhāseyya, sammukhā na khiṇaṃ bhaṇe*); (2) he should speak slowly and not hurriedly (*ataramāno va bhāseyya, no taramāno*); and (3) he should neither adhere to provincial expressions 'nor depart from recognised parlance' (*janapada-niruttiṃ nâbhinivesеyya, samaññaṃ nâtidhāveyya*). The words like *pāti* (a fem. form of *patta*), *pattaṃ* (a neu. form), *vitthaṃ, sarāvaṃ, dhāropaṃ, poṇaṃ* and *pisīlaṃ* are but instances of different provincial expressions or dialects, all of them being used for denoting a pot or bowl.

Araṇa (=*a*+*raṇa*; opp. *saraṇa*, full of trouble or danger)—harmless, peaceful.

15. The Rationale of Buddha's Dicta [*MN.*, No. 58].—This piece is from the *Abhaya-rājakumāra-Sutta* and contains an interesting episode which tells us that Prince Abhaya, at the suggestion of Nigaṇṭha Nātaputta, approached Buddha at Rājagaha with a dilemma concerning Buddha's statement of unpleasant truths. Buddha, noticing that the prince was then nursing his little boy, who lay in his lap, answered that just as parents should pull out a pebble or a stick that might get into the mouth of their dear little boy even if the blood flowed, so also does he say an unpleasant truth at the proper time conditionally, i. e., conformably to the situation that presents itself (*thānaso*).

Abhaya—a son of King Bimbisāra. His mother was Padumāvatī, a courtesan of Ujjenī. At the age of seven, he was sent by his mother to the king's palace where he grew up with other princes. He had a little boy, of whom he was very fond. He first came under the influence of Nigaṇṭha Nātaputta, but later he was a follower of Buddha. *Nigaṇṭha Nātaputta*—just another name of Mahāvīra, the Jaina teacher. He was called Nigaṇṭha, because he claimed himself to be free from all bonds (*gaṇṭhirahita*). He was known as Nāta (or Ñāta), because he belonged to a clan bearing this name at Vesāli. He was also called Vardhamāna. He was famous as one of the six heretical teachers and as a contemporary of Buddha. His followers were known as the Nigaṇṭhā. A summary of his teachings is found in the *Sāmaññaphala-Sutta* and other Pali texts. *Ayo-sighāṭaka*—an iron (door) post. *Ekaṃsena* (*"ekaṃsatthe nipāto"*, for *"nūna"*)—definitely, for certain. *Anassuṃ*—(lit. are lost) are undone. *Ṭhānaso* (abl.)—as occasion arises, as need be. *Dhammadhātu* —nature, disposition, characteristic spirit, ethos.

N.B.—*Add* after the word *yam-pi* on page 49, l. 30, the following omission :—

—"Tathāgato vācaṃ jānāti bhūtaṃ taccharn anatthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, na taṃ Tathāgato vācaṃ bhāsati ; yañ-ca kho"—

16. The Distinctive Features and Deportment of Buddha [*MN.*, No. 91].—Here are given two extracts from the *Brahmāyu-Sutta*, one relating to the distinctive features, called *mahāpurisa-lakkhaṇāni*, and the other to the deportment (*iriyāpatha*) of Buddha. The distinctive features are enumerated as thirty-two, *viz.*, "(1) His tread is firmly planted ; (2) on his soles are the wheels, complete with a thousand spokes and with felloes and hubs; (3) his heels project; (4) his digits are long; (5) he has soft hands and feet; (6) his fingers and toes spring clean, without webbing between them; (7) his angles are over the exact middle of his tread; (8) his legs are like an antelope's; (9) while standing bolt upright, he can, without bending, touch and rub his knees with both hands at once; (10) his privities are within a sheath; (11) golden of hue is he; (12) so fine is his skin's texture that no dust or dirt can lodge on it ; (13) each several hair on his body grows separate and distinct, each from its own individual pore; (14) each hair starts straight, is blue-black like collyrium, and curls to the right at the tip; (15) he is as straight as a die; (16) his body shows the same convexities; (17) his chest is like a lion's; (18) his back is flat between the shoulders; (19) his proportions are those of the banyan tree,—his stretch being the same as his height; (20) the curve of his shoulders is symmetrical; (21) his sense of taste is consummate; (22) he has the jaw of a lion; (23) he has forty teeth; (24) his teeth are all of the same

length; (25) there are no interstices between his teeth; (26) his teeth are sparkling white; (27) his tongue is big; (28) his voice is melodious as the cuckoo's note; (29) the pupils of his eyes are intensely dark; (30) his eyelashes are like a cow's; (31) between his eyebrows grow soft white hairs like cotton-down; and (32) his head is shaped like a turban". These details constitute the source-materials which are very important for the study of Buddhist sculpture, especially the configuration of Buddha's statue.

For the *iriyāpatha* of Buddha, read the translation by Lord Chalmers, as referred to above.

Note that the variants for "*adduvena adduvaṃ*" are *addhavena addhavaṃ*, and the expression is paraphrased as *jannukena jannukaṃ* in the Commentary. See *Papañcasūdanī* (Siamese edition), Vol. III, 357. *Jannuka*—the knee.

17. BHADDEKARATTA [*MN.*, No. 131].—This extract from the Bhaddekaratta-Sutta offers a canonical exposition exemplifying Mahākaccāyana's unsurpassed ability to explain in detail what was formulated in brief by Buddha. Thus the Sutta stands out as a typical commentary, a *niddesa* or *vibhaṅga*, embedded in the canon itself.

For *atītaṃ nânugameyya* etc. (p. 55, ll. 9-14), compare the well-known English verse :—

"Trust no future, however pleasant,
Let the dead past bury its dead,
Act, act in the living present,
Heart within and God o'er-head."

Note that the idea of God, as in the above quotation, is absent in the Pali verses for obvious reasons.

18. RĀHULOVĀDA-SUTTA [*MN.*, No. 61].—This is but an abridged form of the *Ambalaṭṭhikā-Rāhulovāda-Sutta*, which is a discourse of Buddha on deliberate falsehood (*sampajāna-musāvāda*). Its historical importance lies in the fact that it supplies the Pali counterpart of the tract referred to in the Bhābrū Edict of Asoka under the descriptive title, *Lāghulovāde musāvādaṃ adhigicya Bhagavatā Budhena bhāsite* (see p. 227, l. 20), 'the Rāhulovāda embodying the Exalted Buddha's discourse on the subject of falsehood'. In this sutta Buddha points out that if one speaks a deliberate lie, his recluse life is meaningless like a pot without water. The way in which Buddha teaches the young Rāhula to attain purity in deed, word and thought (*kāya*, *vācā* and *mano*) by constant introspection (*paccavekkhaṇa*) is, consistently with the age of Rāhula, characteristically plain and simple. [For exposition in the reverse order *manokamma*, *vacī-k°*, *kāya-k°*, see BUDDHA ON YAÑÑA, p. 37, paras, 5-7 and Note.]

19. Steps and Goal of Brahmacariya [*MN.*, No. 24].—This is but an abridged form of the *Rathavinīta-Sutta*, a dialogue between Sāriputta and Puṇṇa Mantāniputta. It shows that the goal of the religious life of Buddhist monks is to attain absolute Nibbāna (*anupādā parinibbāna*), which is to be reached only by passing through successive stages or steps. These steps, counted as seven, are but so many modes of purification (*visuddhi*) by the practice of morality, by thought, by view, by the removal of doubt, by seeing and knowing the right and the wrong paths, by seeing and knowing the path to be followed, and by seeing and knowing the Truth. The attainment of absolute Nibbāna through these seven steps are compared to a long journey of a king by means of relays (*vinīta*) of seven chariots (*ratha*), one leading to the other.

Some suggest that the *Upatisa-pasine*, mentioned in Asoka's Bhābrū Edict, refers to this discourse. According to others, however, the *Upatisa-pasine* is sought to be identified with the *Sāriputta-Sutta* of the *Suttanipāta*.

Puṇṇa-Mantāniputta—He was born in a Brāhmaṇa family of a village near Kapilavatthu. His mother was Mantānī, sister of Aññā-Koṇḍañña. He was ordained by Koṇḍañña and later declared by Buddha as pre-eminent among those who preached the Dhamma. Sāriputta was awaiting the opportunity of a discussion with Puṇṇa ever since he had heard the monks speak of him to Buddha in terms of the highest praise. He availed himself of this opportunity when Puṇṇa visited Sāvatthi. Puṇṇa, however, was unaware of the identity of Sāriputta until the end of his discourse.

20. Gaṇaka-Moggallāna [*MN.*, No. 107].—This extract is from the *Gaṇaka-Moggallāna-Sutta*. Moggallāna is introduced as a Brahmin mathematician, one whose business was 'counting' (*gaṇanā*). Brahmanism had, according to his interpretation, a graduated system of learning, training and progression (*anupubbasikkhā, anupubba-kiriyā, anupubba-paṭipadā*). The enquiry pressed is—if Buddha's teaching could be so construed. The reply given is in the affirmative, with a resumé of Buddha's own typically different scheme.

Bhojane mattaññū hohi—'know the right measure (*i.e.*, be moderate) in eating'. It is a common idea in Indian literature. Cf. *Srimad Bhāgavata*, VII. 14. 8:—

> Yāvad bhriyeta jaṭharaṃ tāvad svattam hi dehinām |
> adhikaṃ yo 'bhimanyeta sa steno daṇḍam arhati ||

["One has a right to that quantity of food with which one's stomach is filled; but he who claims a right to anything more is a thief and deserves punishment."]

Abhijjhaṃ loke pahāya—In other enumerations of the Five Obstacles (*pañca nīvaraṇāni*), *abhijjhā*, 'covetousness' is subsituted by *kāmacchanda*, 'lustful desire'. *Paramajjadhammesu* (=*parama* + *ajja* + *dhammesu*)—'the best of

the current systems of thought'. By 'current systems' are meant the views of the six heretical teachers of Buddha's time, as explained in the *Papañcasūdanī*, Commentary of the *Majjhima-Nikāya* (Part IV, p. 70): *"Paramajjadhammesû ti ajjadhammā nāma cha-satthāra-dhammā, tesu Gotamavādo ca* (variant, *va*) *paramo uttamo ti attho."*

21. Aggi-Vacchagotta-Sutta [*MN.*, No. 72].—It sets forth the points which were considered by the Brahmanical thinkers as 'ultimate questions'. With Buddha these were but *Ṭhapaniya-pañhas*, questions which he would shelve, because he discouraged vain, theoretical, tangled and unsubstantial speculative thought. See notes on the piece Abyākatāni (No. 25), p. 244.

Vacchagotta was a *paribbājaka*, 'wandering ascetic' ; the epithet *Aggi* is prefixed to his name for distinguishing him from his other namesakes. Malalasekera, however, gives a different interpretation. According to him, the sutta is evidently so called, because the simile of a fire is used in it (*Dict. of Pali Proper Names*, Vol. 1, *s.v.* Aggivacchagotta-Sutta). The *Theragāthā Commentary* (1. 221) tells us that Vacchagotta belonged to a rich Brāhmaṇa family of the *Vaccha* (= *Vatsa*)-clan. His personal name, however, is not given.

22. War Between Ajātasattu and Pasenadi [*SN.*, I. 82-85].—This piece is of historical importance as referring to the war which took place between the kings of Maġadha and Kosala. King Bimbisāra of Magadha married a sister of Pasenadi of Kosala. Mahākosala, father of Pasenadi, gave the revenue of a Kāsi village to his daughter as part of her dowry. After Bimbisāra's murder by Ajātaśattu, Pasenadi refused to continue it. Thereupon Ajātasattu declared war on his uncle. At first he was victorious, but later he was defeated by Pasenadi. Ajātasattu was taken captive with his army. On giving an undertaking not to resort to violence again, he was released, and to seal the friendship, Pasenadi gave him his daughter Vajirā in marriage, and the revenue of the disputed village was bestowed on her as bath-money.

23. Dhammacetiya-Sutta [*MN.*, No. 89].—The title of the Sutta was suggested by Buddha himself in the concluding portion of the discourse. It is so called, because its contents form so many memorials (*cetiyāni*) in honour of the Dhamma, which are worthy to be studied, learnt and laid to heart by Buddha's disciples (*Uggaṇhātha, bhikkhave, dhammacetiyāni*; *pariyāpuṇātha, bhikkhave, dhammacetiyāni* ; *dhāretha, bhikkhave, dhammacetiyāni*). For the idea of *cetiya*, see S. N. Mitra's article "Caitya-Cetiya" in the Bengali Monthly *Sanivārer Ciṭhi*, Vaiśākh, 1364 B. S., pp. 19-24.

The Sutta throws into bold relief the contrast not only between Buddha's disciples and other Samaṇas and Brāhmaṇas but also between the royal position and the Buddha's. Note how it sets forth the extent of the royal power. For

a later version of the episode of Pasenadi's last interview with Buddha, read *Bhaddasāla-Jātaka* (No. 465, Paccuppanna-vatthu), or the piece DEATH OF KING PASENADI in the present Selections, pp. 202 ff. The subject is illustrated in the Bharhut sculpture. For the close contemporaneity of Buddha and Pasenadi, note the statement—*Bhagavā pi Kosalako aham-pi Kosalako, Bhagavā pi āsītiko aham-pi āsītiko* (p. 79, ll. 35-36).

Naṅgaraka was a Kosalan town just 3 yojanas to the south of the Sākya town called Uḷumpa or Medaḷumpa. *Nipaccākāraṃ* (*nipacca*, gerd. of *nipatati* + *ākāraṃ*)—obedience, humbleness, service. *Mitt'ûpahāraṃ* (*mitta* + *upahāraṃ*), a variant of *mett'upahāraṃ* (*metti* + *upahāraṃ*)—presentation, overture, or offering of friendliness. *Upadaṃsesi* (= *upadassesi*, with *daṃs* for *dass*, Skt. *darś*, cf. *harṣa* = *haṃsa*)—cause to appear, show. *Dhammanvaya*—"main drift of the faith, general conclusions of the Dhamma"; the understanding (lit., 'construing') of the doctrine. *Na viya maññe cakkhuṃ bandhante janassa dassanāya*—Lord Chalmers translates the expression as "by no means attractive to view, methinks". Here *cakkhuṃ bandhante* seems to be a phrase like *āghātaṃ bandhati, veraṃ bandhati*. The expression had better be translated as "as if they cannot fix or open their eyes for looking at people, methinks", *i.e.*, they have almost lost their sight. *Paradavuttā* (= *para* + *da*, from *datta*, lit., what is given by others, + *vuttā* from Skt. *vṛtti, vṛtta*, a living, livelihood) —living or depending on the charity of others ; cf. *paradattûpajīvī* in *Sn.* v. 217, with reference to a Muni. *Miga-bhūtena cetasā*—Rhys Davids takes *miga* in the sense of 'antelope' and renders the expression as "with mind as peaceful as an antelope's" (*SBE.*, XX). But, according to Mrs. Rhys Davids, the expression means "become in heart as a creature of the wild" (see her article "Buddhist Parables and Similes" in the *Open Court*, ed. by Paul Carus, p. 523). She takes *miga* in the general sense of all wild beings (not 'antelope' in the specific sense), and she cites by way of comparison the phrase *sīho migarājā*. She opines: "to mean 'deer-hearted' here would be misleading, fearlessness being essential to the state of mind referred to". The expression may also be taken to mean 'with heart as free as that of a creature of the wild'. In this connection compare also the simile of the 'care-free' *maga* (= *miga*) in ARIYAPARIYESANA-SUTTA, the first piece of the present Selections (p. 11, ll. 9-11). *Isidatta* and *Purāṇa*—names of two distinguished architects (*thapatayo*) in the service of the king of Kosala.

24. JACCANDHĀNAM HATTHIDASSANAM [*Udāna*].—The time-worn simile of persons born blind, imperfectly describing an elephant according as each has felt its particular limb, has become classical now-a-days from its employment by Śrī Rāmakṛṣṇa Paramahaṃsa as a means of illustrating the different conventional

ways of representing one and the same reality. The piece from the *Udāna* clearly shows that the use of the simile is as old as the time of Buddha, if not older still. This simile was employed by Buddha with a view to illustrating how each *micchādiṭṭhika* took a partial view (*ekaṅgadassī*) of Truth or Reality. Note that the defective views—*Sassato loko, Asassato loko* and so on—are mentioned as the views of the non-Buddhists (*nānātitthiyā paribbājakā... nānādiṭṭhi-nissaya-nissitā...samaṇa-brāhmaṇā*, p. 80, ll. 20 ff. ; *aññatitthiyā paribbājakā*, p. 82, l. 4), and they have been quoted as such in the *Brahmajāla-Sutta* too. See also *Aṅguttara-Nikāya*, II, p. 41, para 1, where the self-same views are mentioned as *puthu-samaṇa-brāhmaṇānaṃ puthu-pacceka-saccāni*, all of which had been eschewed by Buddha and his disciples.

25. Abyākatāni [*MN.*, No. 63].—This piece is taken from the *Cūḷa-Māluṅkya-Sutta* in which it is pointed out that various speculations about the nature of the world and the self are considered in Buddhism as *Abyākatas* ('not expounded'), because they are not conducive to good, nor do they pertain to the pristine *Brahmacariya*, nor lead to aversion to worldly life, to dispassionateness, to cessation of suffering, to tranquillity, to higher knowledge, to enlightenment, to Nibbāna. In the *Brahmajāla-Sutta* and other suttas, these speculations are represented as *Diṭṭhis* (imperfect views). In the Pali texts, these are called *Ṭhapaniya-pañhas*, or questions to be left aside, *i.e.*, not to be pressed. It is only the Noble Fourfold Truth that has been expounded by Buddha, for it is conducive to good, pertains to the pristine *Brahmacariya*, leads to aversion to worldly life, to dispassionateness, to cessation of suffering, and so on and so forth.

26. Ānanda and Sandaka [*MN.*, No. 76].—This is an abridged form of the *Sandaka-Sutta*, consisting of three parts. The first part deals with the four kinds of *Abrahmacariyavāsā*, or unholy ways of living; the second speaks of the four kinds of *Anassāsikāni Brahmacariyāni*, or uninspiring practices of holiness; and the third contains Ānanda's criticism of the heretical views.

(1) The four kinds of *Abrahmacariyavāsā* are as follows:—

Firstly, there is the teacher who holds that it does not matter whether actions are good or bad. Secondly, there is the teacher who holds that no evil is done by him who acts himself or causes others to act. Thirdly, there is the teacher who holds that there is no cause for either depravity or purity. Lastly, there is the teacher who holds, among other things, that a being is made up of seven eternal elements (*satta kāyā*) and that all men will make an end of ill only when they have completed their course of transmigrations, like a ball of thread, when unrolled, goes as far as the thread permits. In the present text, the teachers holding such views are not mentioned by name.

According to the *Sāmaññaphala-Sutta* and other Pali suttas, the first view was held by Ajita-Kesakambali, the second by Pūraṇa-Kassapa, the third by Makkhali-Gosāla, and the fourth was shared between Pakudha-Kaccāyana and Makkhali-Gosāla.

(2) The four kinds of *Anassāsikāni Brahmacariyāni* are as follows:—

Firstly, there is the teacher who claims to be all-knowing and all-seeing. Secondly, there is the teacher who is familiar with tradition and accepts it as truth. Thirdly, there is the teacher who is a logician, and guided by his argumentation and reasoning he teaches a doctrine from his intuition. Lastly, there is the teacher who is dull and deficient in intellect. The last named evidently refers to Sañjaya-Belaṭṭhiputta, who was a sceptic and whose view was characterised as *Vācāvikkhepa*, 'prevarication', or *Amarāvikkhepa*, 'eel-wriggling' in the Pali suttas.

(3) The main interest of the discussion lies in Ānanda's criticism of the views of the Six Titthiyas, which are set forth also in the *Sāmaññaphala-Sutta*. See Rhys Davids, *Dialogues of the Buddha*, Vol. II, Part I; B. M. Barua, *History of Pre-Buddhistic Indian Philosophy*, Part III; B. C. Law, *Historical Gleanings*.

The expression *dattupaññattaṃ yad-idaṃ dānaṃ* (p. 86, l. 24) is explained as "*bālehi dānaṃ paññattaṃ, paṇḍitehi paṭicchitaṃ*" (=*taṃ dānaṃ bālā yeva denti, paṇḍitā paṭigaṇhanti*—C.), see *Jātaka*, VI, 225 f. *Ayatane* (p. 91, l. 36)—in an expansive organised institution.

The Ājīvikas or followers of Makkhali Gosāla appear to have been the main target of attack, as evident from the expression: *Ājīvikā puttamatāya puttā* (p. 92. l. 2), *i.e.*, 'the Ājīvikas are sons of a woman whose children are dead (*matā=mṛtā*)', that is to say, they are over-indulged and are insolent like adopted sons. The maxim of the Ājīvikas is: *anupubbena suddhi* (gradual purification through predestination and transmigrations); cf. *Jātaka*, VI, 226, where one reads:

Anupubbena no suddhi kappānaṃ cullasītiyā
niyatiṃ nātivattāma, velantam-iva sāgaro.

For further information regarding the Ājīvikas, see notes on the piece ARIYAPARIYESANA-SUTTA, pp. 230-31.

27. BUDDHA AND THE NIGAṆṬHAS [*MN.*, No. 101 and No. 14].—Here are included two pieces bearing on the same topic: one taken from the *Devadaha-Sutta* and the other from the *Cūḷa-Dukkhakkhandha-Sutta*. In the first place, we have a detailed exposition of the views of the Nigaṇṭhas, the followers of Mahāvīra. The Nigaṇṭhas hold that whatever the individual experiences might be, all come from former actions. Hence, by expiation of former

misdeeds and by not committing fresh misdeeds one can completely get rid of ills. Buddha characterizes this doctrine of the Niganṭhas as fatuous, because it is based on the assumption of one's having done evils in former existences and on upholding the identity of individuals. Here we have also a mention of ten beliefs of the Niganṭhas, which, according to Buddha, are irrelevant and untenable. In the second part of the topic, we have an account of a conversation between Buddha and some Niganṭhas living on the Gijjhakūṭa ('Vulture Peak') in Rājagaha. In this conversation the Niganṭhas maintain that by suffering, happiness may be attained. Buddha convinces them, by means of a contrast between the life of a king and the ascetic life, that, although he has eschewed all earthly enjoyment and devoted his life to strenuous meditation, his happiness is even far greater than that of King Bimbisāra of Magadha in full enjoyment of his royal power and wealth.

Opakkamika (adj. from *upakkama*)—nearing, approaching, attacking ; as it arises.

28. How Women were admitted to the Samgha [*AN.*, IV, 274 ff.].—This piece contains an account of the circumstances which led to the foundation of the *Bhikkhunī-Saṃgha*, 'the Order of Buddhist Nuns', headed by Mahāpajāpatī Gotamī, who was responsible for it. The account is as important for the history of Buddhism as for that of the Buddhist Order. It tells us how Buddha, inspite of repeated requests of Mahāpajāpatī, refused to give permission for the admission of women to his Order and how, by the intercession of Ānanda, her request was granted, subject to eight strict conditions (*aṭṭha garudhammā*). Note the significant utterance of Buddha in this regard:

"Sace, Ānanda, nâlabhissa mātugāmo Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajjaṃ, ciraṭṭhitikaṃ, Ānanda, brahmacariyaṃ abhavissa, ... Yato ca kho, Ānanda, mātugāmo Tathāgatappavedite dhammavinaye agārasmā anagāriyaṃ pabbajito, na dāni, Ānanda, brahmacariyaṃ ciraṭṭhitikaṃ bhavissati".

29. Ambivalence of Appamāda [*AN.*, III, 364 f.].—This extract deals with the importance of *Appamāda*, 'diligence', and has, on literary evidence, a bearing on Asoka's life. It tells us that *Appamāda* is the one quality which, if developed and practised, endures, surpassing all gains or advantages, both in this life and in the next. Hence, it has a double benefit. This aspect of *Appamāda* is illustrated by a number of similes, one of which is: Just as the elephant's foot is the chief among all feet, so is diligence the best of advantages both in this life and in the next (cf. *Appamāda-Sutta* in the *Aṅguttara-Nikāya*, I, 86-87 and the verses of *Appamādavagga* of the *Dhammapada*).

Samadhiggayha (gerd. of *saṃ + adhi + gaṇhāti*)—having surpassed. *Samodhānaṃ gacchanti*—are included in (*lit.*, gain a fusion into one whole), coalesce,

Babbaja-lāyaka—a cutter or reaper of the *Babbaja* grass. *Aggaṃ akkhāyati*—is regarded as the foremost or the best; excels.

30. Dhammavihārī [*AN.*, III, 86 f.].—This extract shows its twofold importance. Firstly, it mentions the ninefold division of the teachings of the Master (*navaṅga-satthusāsanaṃ*). Secondly, it gives a definition of *Dhammavihārī*, or one who lives in accordance with the Dhamma. One is not worthy to be called a *Dhammavihārī*, simply because he has mastered the Dhamma, or because he teaches it to others, or because he repeats it by heart, or because he reflects on it. He is a real *Dhammavihārī* who, having learnt the Dhamma, dwells in seclusion and devotes himself to attaining inward concentration of mind (*ajjhattaṃ cetosamādhiṃ*). It is not enough for a *Dhammavihārī* to be a man of academic character. He is also expected to cultivate the inner life with aloofness.

31. Sāriputta's Dhammanvaya [*SN.*, V, 159 ff.].—This extract records a conversation between Buddha and Sāriputta, and tells us that Sāriputta's deduction or inference (*anvaya*, 'construing') of Buddha's Dhamma was not logical at all. Buddha corrected him so that the final shape that the predication took was a justification for the text of the discourse to be called *dhammapariyāya* ('a type or pattern of enunciating the Dhamma'). Sāriputta had no knowledge of the thoughts and inclinations of people (*cetopariyāyañāṇaṃ*) which Buddha possessed. The literary importance of the piece lies in the fact that in respect of phraseology it shows a close resemblance to Asoka's expression in the Bhābrū Edict, as borne out by the following passages: —

"*Tasmā-t-iha tvaṃ, Sāriputta, imaṃ dhamma-pariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ*" (Text, p. 109, ll. 28-30).

And—

"*Etāni bhaṃte dhaṃma-paliyāyāni ichāmi kiṃti bahuke bhikhu-pāye cā bhikhuniye cā abhikhiṇaṃ suneyu cā upadhālayeyū cā. Hevaṃ meva upāsakā cā upāsikā cā*" (Asoka's Bhābrū Edict, p. 227, ll. 20-22).

Atha kiṃcarahi—(*carahi* = Skt. *tarhi*), 'What then?' Cf. Bengali *kī tave* ? *Asabhi-vācā*—a bold speech, 'lordly' speech. *Dhamma-pariyāya*—a discourse that offers a typically comprehensive scheme or pattern of the Dhamma.

32. Buddha's Equanimity at Sāriputta's Death [*SN.*, V, 161 ff.] — Here is a historical and authentic account of the death of Sāriputta, one of the two foremost disciples of Buddha. When Sāriputta was at Nālagāmaka, the place of his birth, he was attacked with dysentery. His brother Cunda-Samaṇuddesa was attending on him when he died. Cunda came to Sāvatthi with Sāriputta's relics, begging-bowl and outer robe. When the news of

Sāriputta's passing away was reported to Buddha, he calmly received it, and he emphasised the impermanence of all things as well as the need of relying on one's ownself (*attasaraṇa*) and on the Dhamma (*dhammasaraṇa*). By *dhammasaraṇa* was evidently meant the practice of the four kinds of *Satipaṭṭhāna*.

It is to be noted that Sāriputta died on the full-moon day of Kattika preceding Buddha's demise, and that Moggallāna died a fortnight later.

Madhurakajāto viya kāyo—(my) body was gone, as it were, under intoxication, *i.e.*, was without control, weak. *Na pakkhāyanti*—are not clearly visible. *Akilāsu dhammadesanāya*—diligent or untiring in preaching the doctrine. *Palokadhammaṃ*—subject to decay.

33. Buddha on the Welfare of the Vajjis [*DN.*, No. 16].—This piece, which is an extract from the *Mahāparinibbāna-Suttanta* (ch. I), is historically important as referring to Ajātasattu's projected invasion of the Vajjian territory. Buddhaghosa has described in detail the cause of misunderstanding between Ajātasattu and the Vajjis of Vesāli.

The seven essential conditions of national welfare which Buddha laid down for the Vajjis are also remarkable as hinting at the nature of Ancient Indian Polity. The first two conditions emphasize the importance of unity and concerted action. The third condition suggests a warning against rashly introducing new measures and upsetting that which is long established as a custom. The fourth, urging the necessity of respecting the elders, is in essence the same as the third. The fifth is laid down with a view to safeguarding the honour and dignity of women. The sixth urges the need of maintaining and honouring the religious shrines and national institutions with which popular sentiment is bound up. The seventh aims at facilitating cultural intercourse with the world outside —It is noteworthy that these seven conditions involve the cardinal principles which are essential to the cause of peace and co-existence even in the present-day polity of nations.

The Vajjis formed a confederacy consisting of eight ruling clans, called *gaṇas*, of which the Licchavis were one. They had a republican constitution, which was an oligarchy of princes. They grew enormously powerful. They were a gay and fashionable people in their private life, while during war they proved wonderfully brave and hardy.

34. On Meat-Eating [*MN.*, No. 55].—This extract is from the *Jīvaka-Sutta* in which we find Buddha's opinion on the eating of meat. According to Buddha, meat should not be eaten by a monk under these three circumstances, namely, (1) if he has seen, or (2) if he has heard, or (3) if he has reasons to suspect, that the animal had been killed and cooked purposely (*uddissakaṭaṃ*)

for his use. The offering of meat, after killing an animal expressly for the use of a monk, is considered by Buddha as a great evil.

Paṭiccakammaṃ (=*vipākakammaṃ*—C.)—resulting action, *i.e.*, demerit. See Childers' *Dict.*, quoting *Mahāvaṃsa*: *Paṭiccakammaṃ n'atthi ti kilitthaṃ cetanaṃ vinā*, "Without an evil intention there is no resulting *karma* or demerit". *Kappiyaṃ* (=*anucchavikaṃ*, *paṭirūpaṃ*—C.)—according to rule; right, suitable, proper.

35. ETAD-AGGAM [*AN.*, I, 23 ff.].—Here we have a complete list of Buddha's chief followers, a cyclopaedic reference, consisting of four classes of persons : bhikkhus and bhikkhunīs as well as upāsakas and upāsikās, who won distinction in one or more matters concerning his doctrine and discipline. They were categorically grouped by Buddha as foremost (*etad-aggaṃ*) in respect of certain attainments or qualities. "For instance, the Thera Mahākaccāna was declared to be the foremost amongst those immediate disciples of the Buddha who had the capacity to set forth in detail the meaning of a truth briefly enunciated by the Master ; the Thera Vaṅgīsa amongst those who excelled in the art of improvisation. All this goes to prove that the Buddhist Order as organised by the Buddha left sufficient scope for the development of individualism and initiative" (B. C. Law, *A History of Pali Literature*, I, 192).

36. VINAYA-MĀTIKĀ [*AN.*, I, 98 f.].—This extract contains a *Mātikā* or 'Table of Contents' of the Vinaya rules. These rules, as the preamble shows, were formulated and systematised for the welfare of the Buddhist Saṃgha (*Saṃgha-suṭṭhutāya Saṃgha-phāsutāya*) and as a help to the proper understanding of the growth of the Vinaya from scattered prescriptions, as promulgated by Buddha from time to time (*Vinayānuggahāya*). This step was perhaps necessary to prevent periodical dissensions in the Saṃgha, which, as we know from history, were responsible for the ultimate disfiguration and disintegration of Buddha's doctrine.

This *Aṅguttara* piece is the one with which *Vinaya-samukase* of Asoka's Bhābrū Edict has been finally identified by S. N. Mitra (see *Journal of the Department of Letters*, XX, Calcutta University ; D. C. Sircar, *Select Inscriptions*, Vol. 1, Calcutta University, 1942, p. 78, fn. 2).

37. MAHĀPARINIBBĀNA [*DN.*, No. 16].—The account of the dying Buddha, as contained in the *Mahāparinibbāna-Suttanta* of the *Dīgha Nikāya*, is historical and realistic, inspite of the supernatural element which adds to the grandeur and solemnity of the Great Decease. The scene is laid between two *Sāl* trees in a *Sāl* grove adjoining Kusinārā. Buddha lay down on his death-bed assuming a lion-posture (*siha-seyyaṃ*), *i.e.*, lying prone on his right side. No doctor was sent for, nor was any prayer offered. Fully conscious, Buddha said all that

he had to say to the bhikkhus. Then he became silent and, lost in meditation, calmly passed away without any pangs of death. The physical, moral and intellectual perfection reached by so great a Master could not stay the hand of Death, although he had completely triumphed over the dread of Death.

The following notes are relevant to the eleven topics included in this piece :—

(*a*) *The Last Meal of Buddha.*—The historical anecdote of Buddha's Last Meal (*pacchima-piṇḍapāta*) is to be found in the *Mahāparinibbāna-Suttanta* and the *Udāna*. Cunda who offered the meal is mentioned as a *kammāraputta*, *i.e.*, 'goldsmith' (*suvaṇṇakāraputta*). The word *sūkara-maddava* is explained in the Commentary thus :—

"*Sūkara-maddavan-ti sūkarassa mudusiniddhaṃ pavattamaṃsan-ti Mahā-Aṭṭhakathāyaṃ vuttaṃ. Keci pana sūkara-maddavan-ti na sūkara-maṃsaṃ, sūkarehi maddita-vaṃsasiro-ti vadanti. Aññe sūkarehi madditappadese jātaṃ ahicchattakan-ti. Apare pana sūkara-maddava-nāmakaṃ ekaṃ rasâyatanan-ti bhaṇiṃsu*".

(*b*) *The Best Mode of Tathāgata-Pūjā.*—Great emphasis was laid by Buddha on the strict observance of his *Dhamma* by the bhikkhus and bhikkhunīs, upāsakas and upāsikās, which he considered as the highest honour (*paramā pūjā*) they could offer him. But, as appears from topic (*f*), *Memorial Thūpas* (*q.v.*, text and notes), although he warned Ānanda and, for the matter of that, his bhikkhus not to worry about his *sarīra-pūjā*, he relegated it to the option of such amongst the khattiya-, brāhmaṇa-, and gahapati-paṇḍitas and others as were his admirers (*abhippasannā*). This no doubt paved the way for the popular worship of Buddha, which subsequently led to his deification, in direct opposition to his wish and injunction.

(*c*) *Devatā around the dying Buddha.*—The *devatās* (spirits) are presented here as grieving at the impending demise of Buddha and anxious to have a last look at him. It appears that they were visible to Buddha only and not to Ānanda, nor to the bhikkhu Upavāna who was in attendance. In the *Mahā-parinibbāna-Suttanta* (*DN.*, II, p. 87) it is recorded that once Buddha had occasion to sight the *devatās* through his transcendental vision (*dibbena cakkhunā visuddhena atikkanta-mānusakena*). For the idea of *devas* shunning the association of men, who are regarded by them as impure (*asuci-saṅkhātā*), see the *Pāyāsi-Suttanta* (*DN.*, II, 325). The *devas* are, however, regarded in Buddhism as beings inferior to Buddha.

It is to be noted that according to Ānanda the *manobhāvanīya* bhikkhus, who had also come to see Buddha, were beings who could not be easily contacted and who, presumably to Ānanda's mind, were *vis-à-vis* the *devas*, no less worthy of paying a visit to Buddha on his death-bed. In the Pali treatises, we

have mention of three sorts of *devas*: *sammuti-devā*, *uppatti-devā* and *visuddhi-devā* (kings, angels and *arahās*). The *manobhāvaniya* bhikkhus can very well be regarded as *visuddhi-devā* in the present context. The word *manobhāvaniya* is paraphrased as *mana-vaḍḍhanaka* (*Vimānavatthu-Aṭṭhakathā*, p. 152), *i.e.*, 'inspiring', 'ennobling', —hence, 'to be cherished'.

Here Ananda's humble intercession on behalf of the *bhikkhus* as contrasted with Buddha's anxiety for the *devas* is remarkable.

(*d*) *Four Places of Pilgrimage*.—This extract enumerates the four places which are sacred to the Buddhists. Here Buddha recommends the spots of his Nativity, his Enlightenment, his preaching of the First Sermon, and his Great Decease as the four places worth visiting by a man of faith, for inspiration (*saṃvejaniyāni ṭhānāni*). Lumbinī, Uruvelā (modern Bodh-Gaya), Isipatana (modern Sarnath) and Kusinārā are the four places which he evidently had in mind. It is noteworthy that Asoka was the first Buddhist king who is known to have visited these four places, carrying out Buddha's instructions in practice.

(*e*) *How the Remains of the Tathāgata should be treated*.—This extract tells us that the bodily remains of Buddha were to be cremated in the manner of those of a paramount king (*rājā cakkavatti*). The details are clear in the text.

(*f*) *Memorial Thūpas*. — *Thūpa* (= Skt. *stūpa*) means a memorial mound erected over the relics or the ashes of distinguished personages. In this extract we have a reference to the four classes of persons who were worthy of being honoured with *thūpas* dedicated to their memory. They were : Tathāgatas (= Buddhas), Pacceka-buddhas, Buddha's disciples and paramount kings.

The *Pacceka-buddhas* are those who obtain enlightenment by their own efforts without the help of others. They are 'self-made' Buddhas, so to say; but they do not preach.

It is to be noted in this connection that the Paccuppanna-vatthu of the *Kāliṅga-Bodhi-Jātaka* (No. 479) mentions three classes of objects as fit for worship (*cetiyāni*). According to the commentary, these are : (*i*) *sārīrika*, bodily remains, *i. e.*, relics, (*ii*) *pāribhogika*, things used by Buddha, the Bo-tree being a typical example, and (*iii*) *uddesika*, referential, *e.g.*, a Buddha-image (*Buddha-paṭimā*). As the Jātaka explains, an *uddesika* object is not a concrete representation of the actual form of Buddha (*avatthuka*), but a translation of some idea about Buddha into an artistic shape (*mana-mattaka*). In other words, with the Buddhists an image of Buddha is not a dumb show, but a meaningful form created by art,—an idea which did not, however, materialise

until the 1st century A.D. See S. N. MITRA's article "Caitya-Cetiya", referred to in the Notes on DHAMMACETIYA-SUTTA (*ante*).

(*g*) *Buddha's Admonition to Ānanda.*—This piece tells us how Buddha administered a mild rebuke to Ānanda who was shedding tears over his impending separation from his Master, forgetting the latter's injunction that one should always hold oneself aloof from whatever is near and dear to one, for such separation is inevitable in this world. Ānanda had not yet attained to Arhatship inspite of his long association with Buddha, who had to admonish him for exerting himself for speedy realisation of Arhatship (*khippaṃ hohisi anāsavo*). It is interesting to note that this admonition is followed by words of praise for Ānanda as a very expert attendant, probably as a set-off against its seeming harshness.

Ānanda was Siddhattha's first cousin and is believed to have been born on the same day as the prince. He was converted by Buddha. He was Buddha's attendant (*upaṭṭhāka*) throughout the last twentyfive years of the Master's life, and he waited upon him with great devotion. It was he who rehearsed Dhamma in the First Buddhist Council.

(*h*) *Subhadda, the Last Convert.*—One of the last acts of Buddha was the conversion of Subhadda, the *Paribbājaka*. Just before his *parinibbāna* Buddha was interrogated by Subhadda as to whether the six heretical teachers had the true understanding of things. Buddha said that he would not go into the question of their attainments further than this that he was not aware of any true *samaṇa* outside his own system (*Ito bahiddhā samaṇo pi n'atthi*). All that he could say was that a teaching which did not include the Noble Eight-linked Path (*Ariya-aṭṭhaṅgika-magga*) could not produce a true *samaṇa*, and that this Path of eight constituents was that which led to the cessation of suffering, the first and foremost truth to realise in this world.

(*i*) *Last Words of Buddha.*—In this extract we have some weighty utterances of Buddha which are as important for the history of Buddhist literature as for that of the Buddhist Order. Buddha exalted his *Dhamma* and *Vinaya* above his own personality as the Master. Yet, through the ages his personality stands predominant and he is worshipped, nay deified, beyond expectation. The *Dhamma* and *Vinaya* on which he laid so much emphasis, continued in a loose disjointed form, hardly distinguishable at times, eventually leading to controversies which in course of time changed the complexion of early Buddhism. His recommendation to his disciples for doing away with the lesser precepts according to their discretion lay at the root of dissension in the Saṃgha after his demise.

The most important point to be noted in regard to his last call to the bhikkhus is that it epitomises the whole teaching of Buddhism (*Vayadhammā*

saṃkhārā, appamādena sampādetha). After this Buddha was lost in meditation. He rose up from the first to the final stage of *samādhi* called *saññā-vedayita-nirodha*; and then from that he slowly descended to the first stage, from which again he rose up to the fourth and calmly passed away.

Saññā-vedayita-nirodha is that stage of *samādhi*, reaching which the person is to be taken as almost dead but for the warmth that may still be felt in the body. See also Notes on ARIYAPARIYESANA-SUTTA, p. 231.

(*j*) *Profanity of Subhadda, the Dotard Monk.* — This dotard monk Subhadda must be distinguished from another bhikkhu of the same name who was the last convert of Buddha (see *ante*). He entered the Order in his old age and was in the company of the Thera Mahākassapa. He felt happy at the demise of Buddha in the thought that thenceforth there would be none to take the monks to task for non-observance of the Vinaya rules. The profanity of Subhadda was an alarm to the Saṃgha, and his disparaging utterances made it necessary for the Theras to convene a council shortly after Buddha's demise to settle all controversial points in regard to his sayings. This council, which was presided over by Mahākassapa, is known as the First Buddhist Council.

(*k*) *Distribution of Buddha's Relics.*—This piece containing an account of the distribution of Buddha's Relics forms a sequel to that of Buddha's Great Decease. The Relics were the bones and ashes collected from the funeral pyre on which his body was cremated. Among the powerful claimants for the Relics, were King Ajātasattu of Magadha and seven warrior clans—the Sākiyas of Kapilavatthu, the Mallas of Kusinārā, the Licchavis of Vesālī, and others. It is noteworthy that the kings of Kosala, Vatsa and Ujjenī do not figure among the rival claimants. [For an account of them, see B. C. Law, *Some Kṣatriya Tribes in Ancient India.*]

38. GOPAKA-MOGGALLĀNA-SUTTA [*MN.*, No. 108].—This piece is of historical importance as it refers to the occasion when, soon after Buddha's demise (*Acira-parinibbute Bhagavati*), the city of Rājagaha had to be fortified by King Ajātasattu for fear of an attack from King Pajjota of Avanti (*rañño Pajjotassa āsaṅkamāno*). It gives an account of a conversation between Ānanda and Gopaka-Moggallāna. Gopaka was the personal name of a Brāhmaṇa minister of Ajātasattu, Moggallāna being his *gotta*-name. When Gopaka was in charge of some defence works in Rājagaha, Ānanda visited his place. In reply to Gopaka's enquiries about the position of the Saṃgha after Buddha's death, Ānanda states that the Saṃgha now is not unprotected, for the *Dhamma* is its protection. Vassakāra, the chief minister of Ajātasattu accompanied by Upananda, the commander-in-chief of Magadha, happens to be there on a tour of inspection and he joins in the discussion, speaking highly of Buddha and his

Saṃgha. Ānanda informs him that there are still monks in the Saṃgha who are held in great esteem and reverence for their high qualities, although none of them is in every way like the Master. He, however, corrects Vassakāra's statement, saying that all kinds of Jhānas are not praised by Buddha. —Note how apparently simple and credulous is Vassakāra, the astute diplomat (who is out on a tour of inspection and, necessarily, of espionage), in his colloquy with Ānanda about the condition of the Saṃgha after Buddha's demise, and how equally naïve is he in his address to his colleague Upananda, the commander-in-chief.

Anusaññāyamāno—"on a tour of inspection". Cf. Asoka's Rock Edict III, where one reads : *anusaṃyānaṃ niyātu* (or, *nikhamantu*), "let (them) proceed on tours of inspection".—The ten *Pasādaniyā dhammā*, or pleasing qualities, consist in— (1) the observance of moral rules, (2) learning, (3) contentment, (4) mastery of the Four Jhānas, (5) the supernormal powers, (6) the power of the Divine Ear, (7) the knowledge of the thoughts and inclinations of other beings, (8) the knowledge of one's own previous existences, (9) the power of the Divine Eye, and (10) the knowdge of the destruction of *āsavas*. *Kūṭâyārasālā* (p. 138, l. 15)—name of a hall in the Mahāvana near Vesālī.

II

MILINDA-PAÑHA

[Translated by Rhys Davids for S. B. E. : *The Questions of King Milinda*, Parts I and II with Introductions. Read also Mrs. Rhys Davids, *Milinda Questions* and B. C. Law, *History of Pali Literature*, Vol. II, pp. 371 foll.]

1. City of Sāgala [Bāhirakathā].—For the identification of Sāgala, see Rhys Davids, *The Questions of King Milinda*, Part I, Introduction ; H. C. Raychaudhuri, *Political History of Ancient India* ; and B. C. Law, *Geography of Early Buddhism*.

2. Pre-Natal Merits of Milinda and Nāgasena [Bāhirakathā].—*Kassapassa Bhagavato*—'of Kassapa, the Blessed one'. Kassapa, otherwise known as Kassapa Dasabala, as distinguished from other Kassapas, was "the twenty-fourth Buddha, the third of the present aeon (the Bhaddakappa) and one of the seven Buddhas mentioned in the Canon. He was born in Benares, in the Deer Park at Isipatana, of Brahmin parents, Brahmadatta and Dhanavatī, belonging to the Kassapagotta".—*Yāvâham nibbānaṃ pāpuṇāmi*—'until I attain Nibbāna'. The idea of Nibbāna is pre-Buddhistic. *Paṭibhānaṃ* (noun)—wisdom of speech, wit. *Thānuppattika-paṭibhāno* (adj.)—'of ready wit'. *Akkhaya-paṭibhāno* (adj.)—'of endless (or unfailing) wisdom of speech (*i.e.*, wit)'. *Pañha-*

paṭibhānaṃ (noun, accusative)—'clever or ingenious question (*lit.*, skill in questioning)'.

3. MILINDA'S THIRST FOR KNOWLEDGE [Bāhirakathā].—Here we have an enumeration of nineteen branches of learning for a prince's education in ancient India. As for the Hindu systems of philosophy, it is noteworthy that the text ignores the two Mīmāṃsās and speaks only of Sāṅkhya, Yoga, Nyāya (Niti) and Vaiśeṣika. In l. 8, *Sāgala* finds mention as an important centre of Buddhism.

4. NĀGASENA'S BIRTH AND EDUCATION [Bāhirakathā].—*Kajaṅgala* (l.6), the native village of Nāgasena, was a Brahmin locality in the neighbourhood of the Vattaniya hermitage (*senāsana*, retreat) of Rakkhitatala. The location of Rakkhitatala in the Himalayan region is not as yet ascertained. The details of Brahmanical education are important. For the list of subjects, see *Ambaṭṭha-Sutta* (Dīgha, I) and Buddhaghosa's commentary on the same.

5. CONVERSION OF NĀGASENA [Bāhirakathā].—Nāgasena was converted by the venerable Rohaṇa and brought to the Vattaniya Retreat. —*Palibodho* (l. 16)—obstacle. "It is probably the result of a confusion between *parirodha* and *paribādha*", or perhaps a dialectic variety of the latter.

6. TRAINING OF NĀGASENA [Bāhirakathā].—The Vattaniya Retreat was a notable centre for the study of the Abhidhamma-Piṭaka under Assagutta, while the Asokārāma of Pāṭaliputra was famous for the general study of Buddhavacana or Tipiṭaka. Nāgasena received his training first in the Abhidhamma-Piṭaka and then he became proficient in the rest of the Tipiṭaka.

7. MILINDA AND ĀYUPĀLA [Bāhirakathā].—The Saṅkheyya Pariveṇa must have been a Buddhist monastic institution in or about Sāgala. Āyupāla was no match for an able disputant like Milinda.

8. MEETING OF MILINDA AND NĀGASENA [Bāhirakathā].—At last Nāgasena enters the arena to try his strength with Milinda, a weaker rival. The scene of the meeting is dramatic. Note the importance of the terms *tepiṭakā*, *pañcanekāyikā* and *catunekāyikā* (p. 152, ll. 6-7). For the Indianisation of Greek personal names into *Milinda*, *Devamantiya*, and so on, see RHYS DAVIDS, *The Questions of King Milinda*, Introd. *Cf.* Asokan spellings of Greek names in Rock Edict XIII (different versions).

9. PUGGALO N'ŪPALABBHATI [*Mil.*, pp. 25-28].—This piece throws light on the Buddhist notion of Puggala. *Satta*, *Jīva* and *Puggala* are the three terms used in Buddhism to denote *Attā*, 'self' or 'person'. *Puggala* occurs, not infrequently, as part of the compound word *purisa-puggala*, meaning a 'living individual'. Each living individual is signified by a name, such as Nāgasena, Sūrasena or Vīrasena, conventionally fixed by parents or others interested. There

is nothing more in these personal names than an artificial device for denoting or referring to an individual. These are useful only as designations for referring to particular individuals. When one tries to ascertain how an individual is actually presented to one's cognition, one finds that only an aspect is cognised. To complete the description of an individual, one needs a number of terms some relating to bodily aspect and some to mental. The terms thus conceived remain as means of description, while the actual individual sought to be described is never involved in the description. The logical consequence is that no single term is co-extensive with the whole of the individual, nor are all the terms put together sufficient to restore the individual referred to by them. The proper understanding of the truth is that the individual who is the object of reference is somehow an organic whole, in which all cognisable or conceivable parts and functions are possibilities. The so-called parts must somehow be harmoniously combined and unified and must be capable of functioning together as a unit, whereby the whole of the individual can be comprehended.

The Buddhist position in this respect is clearly stated by *Bhikkhunī* Vajirā (*SN.*, I. 135) with the help of the simile of a *ratha* or chariot, thus:—"Just as the term (or, concept) *ratha* is conventionally applicable and justifiable to denote a structure in which the different parts are organically combined into unity and brought into a working or functioning order, even so the term (or, concept) *Satta*, *Puggala* (or, person) is applicable and justifiable, conventionally, when the five aggregates are organically combined into unity and brought into a working or functioning order (*Khandhesu santesu hoti 'satto'-ti sammuti.*)".

10. NA CA SO, NA CA AÑÑO [*Mil.*, pp. 40-41].—This piece points out that no two experiences are found to be the same or identical in all respects. If the prior experience be verbally represented as 'milk' and the next experience as 'curd', and the next as 'butter', and the next as 'ghee', we say that milk, curd, butter and ghee are different, yet all the various conditions depend upon that of the first, *viz.*, milk. If we continue to watch the course or pro-cession that presents itself to us, we notice that the series of forms or experiences are similar, but they are not the same, *i.e.*, they have certain common features. There can be a law of similarity or *similus*, but not a law of identity. [The theory of soul (*attavāda*) is based upon the law of identity, while the doctrine of no-soul or no-self (*anatta*) turns upon the law of similarity.]

11. KO PATISANDAHATI ? [*Mil.*, pp. 46-48].—The literal English rendering of the question in Pali is: 'Who fits in ?', *i. e.*, 'Who is linked ?'. This is the same as saying—'The linking of what ?'. Individual life is comprehended by knowledge as a continuous course (*santati*, 'pro-cession') in which are linked the

notions of individual forms (*nāma-rūpa*), one disappearing, another appearing ; one subsiding, another arising—uninterruptedly (*apubbaṃ acarimaṃ*). When the observer passively watches the course of phenomena, he notices that each form or formation occurs as a limited 'pro-cession', during which another form does not occur. He further notices that another form comes to be visualised immediately as the one under the gaze has vanished. The forms successively observed are thus gathered up and interlinked and broadly comprehended in the notion of a distinct causal continuity. This notion determines the moral responsibility for an action.

12. KAMMA [*Mil.*, p. 65].—The inexorable law of *Kamma* is admitted in Buddhism. One cannot escape the consequences of *Kamma*. It is *Kamma* that accounts for differences in our births. "As a man himself sows, so he himself reaps; no man inherits the good or evil act of another man." The fruit is of the same quality with the action, and, good or bad, there is no escape from the action. The action and reaction of *Kamma* have been well illustrated by many stories in the Buddhist texts. The *Jātaka*, the *Vimānavatthu*, the *Petavatthu*, the *Mahāvastu* and the *Avadāna* texts are replete with such stories.

13. VĀYĀMA [*Mil.*, pp. 65-67].—The discussion in this piece emphasizes that, for achieving an object, one should put forth one's energies (*vāyāma*) in proper time, *i. e.*, long before it becomes urgent by force of circumstances. Nāgasena illustrates this by a number of similes, one of which is : 'it is no use putting off digging a well till one feels thirsty'. *Cf.* the piece BHADDEKARATTA of the present Selections (p. 55), where we read : *Ajj' eva kiccaṃ ātappaṃ ; ko jaññā maraṇaṃ suve ?* For the verses at the end, compare *Saṃyutta-Nikāya*, Vol. I, p. 57 (under *Khemo*).

14. SĪLA [*Mil.*, pp. 33-34].—The term *Sīla* means 'regulation of conduct according to a well-defined code of morality'. The moral discipline enforced in the Buddhist system of *Sīla* is not to be treated as an end in itself, but only as a means to an end. It is to serve as the moral foundation (*patiṭṭhā*), the basis or stepping-stone of the religious life which is more within than without.

For the first two lines of the verses at the end, compare *Saṃyutta-Nikāya*, Vol. I, pp. 13, 165 (under *Jaṭā*).

15-19. SADDHĀ—PAÑÑĀ [*Mil.*, pp. 34-39].—The characterization of each of the five moral faculties and powers is too clear to need any comment.

With the verse under SADDHĀ (p. 163), compare *Saṃyutta-Nikāya*, Vol. I, p. 214 ; *Suttanipāta*, p. 33, v. 184.

20. GIHI AND PABBAJITA [*Mil.*, pp. 243-244].—In this piece Nāgasena corrects Milinda's distorted interpretation of a dictum of Buddha. Milinda

states that there is no difference between the easy-going *Gihī*, 'householder' and the rigid *Pabbajita*, 'recluse', if either of them attains to the same blissful state by reason of the conduct peculiar to each. Nāgasena explains the point at issue by saying that it is only the 'right conduct' (*sammā-paṭipatti*) in either case which accounts for the attainment of the blissful state, the only difference being that the *Pabbajita* reaches it more quickly than the *Gihī*. Note that great emphasis is also laid on 'seemly behaviour' (*saṃpaṭipati*) by Asoka in his Edicts.

21. BUDDHO PŪJAM SĀDIYATI ? [*Mil.*, pp., 95-97].—This important question is pressed in the form of a dilemma (*ubhatokoṭiko pañho*). The enquiry was very pertinent and it followed, as a logical sequence, from the description of the state of Buddha after his demise. If this state implies the total exhaustion of creative will operating through a particular individuality, it is impossible for him to receive any offering made in his honour ; if it is possible for him to do so, one cannot say that he attained to that state. Nāgasena's reply and explanation go to establish the truth that the worship of Buddha is not fruitless despite the fact that he is no longer in a position to receive it.

22. ATTHI SO BHAGAVĀ ? [*Mil.*, pp. 329-332].—Here we have a discussion which records how the existence of a thing unperceived can be proved by inference (*anumāna*), if there are perceptible causes for such a conclusion. Following this line of argument Nāgasena convinces King Milinda that Buddha did exist. This piece contains interesting details in regard to the arts and crafts of ancient India as also the names of some countries of historical and geographical importance.

23. DHAMMA-NAGARA [*Mil.*, pp. 332, 341-342].—*Dhamma-nagara* is here figuratively comprehended as the 'Ideal City' of Buddhism. Among its leading citizens are *Suttantikā* (those well-versed in the Suttantas, *i.e.*, in the Sutta-Piṭaka), *Venayikā* (those well-versed in the Vinaya, *i.e.*, in the Vinaya-Piṭaka), *Ābhidhammikā* (those well-versed in the Abhidhamma, *i.e.*, in the Abhidhamma-Piṭaka), *Dhamma-kathikā* (Preachers of the Law), *Jātaka-bhāṇakā* (Reciters of the Jātakas), *Dīgha-bhāṇakā* (Reciters of the Dīgha-Nikāya), *Majjhima-bhāṇakā* (Reciters of the Majjhima-Nikāya), *Saṃyutta-bhāṇakā* (Reciters of the Saṃyutta-Nikāya), *Aṅguttara-bhāṇakā* (Reciters of the Aṅguttara-Nikāya), and *Khuddaka-bhāṇakā* (Reciters of the Khuddaka-Nikāya). "Two facts are quite clear from this passage. First, that the function of a *Dhammakathika* ('preacher of the Dhamma') was different from that of a *Bhāṇaka* ('repeater or reciter'). Secondly, that in the time of the *Milinda* there were in the country at least six schools of repeaters of *Jātakas* and those of the five *Nikāyas*". For details, see Barua and Sinha, *Barhut Inscriptions*, pp. 9-10.

24. Addhānassa Purimā Koṭi [*Mil.*, pp. 50-51].—The term *addhāna* signifies 'length', both of space and time. In this piece we have one of the axioms of Buddhist philosophy, according to which the first beginning of *addhāna* is not known. Just as the origin, growth and development of a tree depend on a seed, so also does the seed depend on the tree for its origin. They are related to each other as reciprocal or inter-related causal factors (*aññamaññapaccayena paccayo*), and yet it is not known wherefrom starts the process of their becoming. Similarly, an egg is produced by a hen, and the hen comes into existence from an egg. In this way, the course of existence (*saṃsāra*) goes on. This fact is clearly brought out in the *Anamatagga-Sutta* of the *Saṃyutta Nikāya* (II, 178 ff.), in which Buddha is represented as saying that endless is the course of existence, and as such its ultimate beginning is not within the purview of knowledge (*anamataggo ayaṃ, bhikkhave, saṃsāro, assa pubbakoṭi na paññāyati*). Buddha's *Paṭiccasamuppāda*, interpreted as a cosmic law, also proceeds on the assumption that the world in which we live, move and have our being, is without a known beginning and an end. The terms *purimā koṭi*, *pubbakoṭi* and *pubbanta* are but synonyms in Pali.

25. Evolution of Saṃkhāras [*Mil.*, pp. 52-54].—This extract tells us how *Saṃkhāras* come into being. By *Saṃkhāras* are meant aggregates of some conditions or qualities capable of producing an effect. As in the case of a house, each portion of it comes gradually into being, and by successive efforts the house gets a form, so in the growth of *Saṃkhāras* there is a process of evolution. As stated by Nāgasena, there is no *Saṃkhāra* which takes place without a gradual becoming (*n' atthi keci saṃkhārā ye abhavantā jāyanti*). If there be, for instance, no looking-glass, no light and no face in front of it, no image would appear. But given these things there might be a reflection. In the same way, there is no *Saṃkhāra* which arises suddenly. It is by a process of evolution that *Saṃkhāras* come to be (*bhavantā yeva saṃkhārā jāyanti*).

Literally, *bījagāma* (I. 22) means 'seed-group', 'seedlings', 'the plant life'; while *bhūtagāma* (*ibid*) signifies 'the living beings'. The two terms, *bījagāma* and *bhūtagāma*, are used to mean both the vegetable and animal kingdoms. The plants are divided into five groups according to their modes of propagation, namely, (1) those propagated from roots (*mūlabīja*), (2) those propagated from cuttings (*khandhabīja*), (3) those propagated from joints (*phaḷubīja*), (4) those propagated from graftings (*aggabīja*), and (5) those propagated from seeds proper (*bījabīja*)—see *Dīgha-Nikāya*, Vol. I, p. 5; *Vinaya-Piṭaka*, IV, p. 34; *Sumaṅgala-vilāsinī*, I, p. 77. The living beings are likewise classified into four groups according to their modes of generation, namely, (1) the oviparous, *i.e.*, egg-born (*aṇḍajā*), (2) the viviparous, *i.e.*, womb-born (*jalābujā=jarāyujā*), (3) the moisture-born (*saṃsedajā*), and (4) the chance-born or *sui generis*

(*opapātikā*) —see *Digha-Nikāya*, III, p. 230. —In the last paragraph (p. 173), *attā* means 'an image', 'a figure' or 'reflection'.

26. SUPINA [*Mil.*, pp. 297-301].—For a modern commentary on the Buddhist theory of dreams, see SHWE ZAN AUNG, *Compendium of Buddhist Philosophy*, Introductory Essay. —*Bhavaṅga* (p. 174)—'life-continuum'.

27. NIBBĀNA [*Mil.*, pp. 315-328].—Nibbāna is a state of consciousness which may be actually realised or experienced by one who is of right conduct (*esā nibbānadhātu yaṃ so sammāpaṭipanno sacchikaroti*). It is not something which is induced or fancy-born, but which is real in the sense that it can be experienced. This supreme state is to be comprehended from the point of view of *aniti* (absence of contingency), *nirupaddava* (absence of disturbance), *abhaya* (absence of fear), *khema* (security), *santa* (tranquillity), *sukha* (bliss), *sāta* (ease), *paṇīta* (excellence), *suci* (purity), and *sītala* (calm). The *Milinda* gives a rather popular exposition of the subject. For the Buddhist conception of Nibbāna, see also CHILDERS, *Dictionary of the Pali Language*, and *P.T.S. Dictionary*, *sub voce* Nibbāna ; N. DUTT, *Some Aspects of Mahāyāna Buddhism in relation to Hīnayāna* ; and B. M. BARUA, *Ceylon Lectures*.

III

AṬṬHAKATHĀ

1. UDENA AND VĀSULADATTĀ [Dhammapada-Aṭṭhakathā, Udenavatthu, pp. 191-99].—Translated into English by BURLINGAME, *Buddhist Legends* (Harvard Oriental Series, Vol. 28).—For *Caṇḍapajjota*, King of Avantī, and *Udena*, King of Vatsa, see RHYS DAVIDS, *Buddhist India*, Chapter I ; WINTERNITZ, *History of Indian Literature* (English translation, Calcutta University, Vol. II, p. 194).

2. MARRIAGE OF VISĀKHĀ [Dhammapada-Aṭṭhakathā, Visākhāya Vatthu, pp. 385-98]. —Translation: BURLINGAME, *Buddhist Legends*. —For the part played by Visākhā in Buddhism, see *Vinaya Texts* (S.B.E.); B. C. LAW, *Women in Buddhism* ; I. B. HORNER, *Women under Primitive Buddhism*.

Note the importance of the Banker for the king's rule in ancient India and the bearing of the story on old Indian society, especially, aristocracy.

Visākhā was the chief among the female lay-followers of Buddha. She was a daughter of Dhanañjaya, son of Meṇḍaka, a renowned Banker in the city of Bhaddiya in Aṅga. When King Bimbisāra, at the request of King Pasenadi, sent Dhanañjaya to live in Kosala, Visākhā accompanied her parents who settled down in Sāketa. She was married to Puṇṇavaddhana, son of Migāra,

a Banker of Sāvatthi. In her marriage, Dhanañjaya gave her, as present, a very costly ornament, called *Mahālatāpasādana*, which was worked out and finished by five hundred goldsmiths in four months. She also received from her father, "as dowry, five hundred carts full of money, five hundred with vessels of gold, five hundred each of silver, copper, various silks, ghee, rice husked and winnowed; also ploughs, ploughshares, and other farm implements, five hundred carts with three slave-women in each, everything being provided for them", besides cattle numbering many thousands.

Before Visākhā left her father's place, Dhanañjaya gave her ten admonitions, which are highly interesting and instructive. These were: Not to give away fire from within the house ; not to take into the house fire from without; to give only to those who give in return; not to give to those who do not give in return; to give to him that gives and to him that gives not; to sit at ease; to eat at ease; to sleep at ease; to tend the fire; and to honour household deities. By 'fire' is meant here troubles and tribulations.

3. Porāṇa-Vajjidhamma [Sumaṅgala-vilāsinī, II, p. 519].—The extract throws light on the judicial system of the Vajjis. See Rhys Davids, *Buddhist India*, Chapter II. For detailed information about the Vajjis, see B. C. Law, *Some Kṣatriya Tribes in Ancient India* and R. C. Majumdar, *Corporate Life in Ancient India* ('Political Corporations').—Note the gradation of the judiciary. The underlying principle of criminal justice in ancient India, especially as borne out by this extract, was the same as that of the modern British law : innocence of the accused till he is proved guilty. —The term *aṭṭhakulikā* does not imply a system of trial by jury; it seems rather to mean a tribune composed of representatives of the eight clans who formed the Vajjian confederacy. According to the Jaina *Kalpasūtra*, the Vajji or Licchavi confederacy was composed of nine clans. But the term *aṭṭhakulikā* distinctly proves that, according to Buddhist information, it was composed of eight clans and not of nine.

4. Conversion of Sāriputta and Moggallāna [Dhammapada-Aṭṭhakathā, I, pp. 88-95] —This piece narrates the circumstances which led to the conversion of Buddha's two chief disciples, Sāriputta and Moggallāna, both of whom were born before Buddha (*anuppanne yeva hi Buddhe*). Upatissa was the personal name of Sāriputta and Kolita was the personal name of Moggallāna. Upatissa was called Sāriputta, because his mother's name was Rūpasāri. Kolita was called Moggallāna because of his *gotta*-name. Sāriputta and Moggallāna were born in two Brāhmaṇa families of adjacent villages, and they were friends from their boyhood. At an early age, they realised the uselessness of sensual enjoyment and left their worldly life for finding the way to deliverance. At first, they came to Sañjaya, a *paribbājaka*, and spent some time with him

learning his teaching, but Sañjaya's teaching could no longer satisfy them. One day, Sāriputta met Assaji, one of the first five converts of Buddha. On hearing even the first half of a verse (*paṭhama-padadvayam eva*) spoken by Assaji, Sāriputta with his quick intuition grasped the truth in it and became a *sotâpanna*. He then saw Moggallāna who wished to go with him to Veḷuvana to see Buddha, but Sāriputta, always grateful to his teacher, suggested that they should first seek their teacher Sañjaya to give him the good news and go with him to Buddha. Sañjaya, however, refused to go. So Sāriputta and Moggallāna left him with a large number of followers, whereupon the school of Sañjaya lost its importance. They were welcomed by Buddha who converted them to his faith.

Cāṭi—a big jar. *Udañcana*—a pail (for drawing water from a well). The expression *cāṭiyā udañcana-bhāvapatti viya hoti*, used idiomatically, literally means "it is like a big jar becoming a pail", *i.e.*, it would be to lower my own dignity, to demean myself.

5. Death of Mahāmoggallāna [Dhammapada-Aṭṭhakathā, III, pp. 65-67]. —Here we have an account of the circumstances that led to the miserable death of Mahāmoggallāna, the second of the chief disciples of Buddha. The account relates that his death resulted from a plot of the Niganṭhas. It is said that Moggallāna by his *iddhi*-power used to visit various worlds and return with his report that he had discovered that the followers of Buddha reached happy worlds, while the followers of the heretics were reborn in woeful conditions. These statements diminished the gain and fame of the heretics and they bribed some robbers to murder Moggallāna. The robbers surrounded Moggallāna's residence at Kāḷasilā, but he escaped through the keyhole (*kuñcikacchiddena*). After several successive attempts they caught and beat him, crushing his bones and leaving him for dead. Having recovered consciousness, he appeared before Buddha in order to take his leave, and then he died. It is to be noted that both Sāriputta and Moggallāna predeceased Buddha. Sāriputta died on the full-moon day of Kattika and Moggallāna two weeks later, on the new-moon day.

Kāḷasilā, or 'the Black Rock', lay by the side of the Isigili (=Skt. Ṛṣigiri) hill in Rājagaha. It was a lonely spot, where lived Buddha's disciples and the Niganṭhas.

6. Quarrel between Sākiyas and Koliyas [Dhammapada-Aṭṭhakathā, III, pp. 254 ff.].—This interesting historical episode tells us how for a trifling matter the two neighbouring tribes, the Sākiyas and the Koliyas, came almost to a bloody feud and how they were saved by the intervention of Buddha. The territories of the Sākiyas and the Koliyas were separated by the river

Rohiṇī. The quarrel between the two tribes was over the right to take water from this river for irrigation of the land on both sides. For details, see the *Kuṇāla-Jātaka* in *Jātaka*, V, 412 ff.; and *Sumaṅgala-vilāsinī*, II, 672 ff. Note the abusive words used by the two clans and the reference to the ancient custom and story about them, hurled as challenge against each other.

7. Quarrel between Ajātasattu and the Vajjis [Sumaṅgala-vilāsinī, II, pp. 516-17, 522-24].—This piece explains the real cause of quarrel between Ajātasattu and the Vajji-Licchavis. Note that they are called a *gaṇa*, which is just another term for *saṅgha*. For detailed information about the Vajjis and their quarrel with Ajātasattu, see B. C. Law, *Some Kṣatriya Tribes in Ancient India*.

8. Death of King Pasenadi [Jātaka-Aṭṭhakathā : Bhaddasāla-Jātaka]. —This is an episode from the Paccuppanna-vatthu of the *Bhaddasāla-Jātaka* (No. 465). It narrates the circumstances that led to the most tragic death of King Pasenadi of Kosala at the gate of Rājagaha, the capital of his nephew, King Ajātasattu of Magadha. Pasenadi was a devout lay-follower of Buddha. His last interview with Buddha is vividly narrated in the *Dhammacetiya-Sutta* of the *Majjhima-Nikāya* (—see also the present Selections, pp. 75 ff.—) and represented in the Bharhut sculpture.

9. Annihilation of the Sākiyas [Jātaka-Aṭṭhakathā : Bhaddasāla-Jātaka : Paccuppanna-vatthu].—This story is from the Paccuppanna-vatthu of the *Bhaddasāla-Jātaka* (No. 465). The narrative is, on the whole, historical and dramatic, and it may well furnish materials for a tragedy. It preserves the most touching words of Buddha : *ñātakānaṃ chāyā nāma sītalā*, "verily, the shade of kinsmen is cool".

10. Enshrinement of Buddha's Relics [Sumaṅgala-vilāsinī, II, pp. 611-15].—Buddhaghosa gives a rather exaggerated account of the *stūpa* built by Ajātasattu. It would seem that his description is very much influenced by the Ceylonese account of the Mahācetiya of the Mahāvihāra of Ceylon. Note that, according to Pali tradition, *Piyadāso* (=*Piyadasso*=*Piyadasi* of the inscriptions) was the name of Asoka before his consecration, while *Asoka* was the name assumed by him after his consecration. See S. N. Mitra, *Identity of Piyadasi and Asoka* (*Indian Culture*, July, 1934, pp. 120-1). The *Dīpavaṃsa* also speaks of Asoka as *Piyadassi* (VI. 14, 24) and *Piyadassana* (VI. 1, 2; XV. 88 foll.; XVI. 5).

IV

PAÑCATANTRA

[Translated by Benfey in 2 vols. Another translation was published from Trichinopoly, 1887. Translated into German by Fritze, Leipzig, 1884. For a comparative study of the Sanskrit Fairy Tales and Fables and the Buddhist Jātakas, read Macdonell, *A History of Sanskrit Literature*, Ch. XIV; Winternitz, *A History of Indian Literature*, Vol. II, pp. 119 foll.; and Rhys Davids, *Buddhist Birth-stories*, Introduction.]

1. The Tortoise and the Geese [I. 13].—Compare *Kacchapa-Jātaka* (Fausböll, No. 215), which is also called *Bahubhāṇi-Jātaka* in Dhammapada-Aṭṭhakathā (*q. v.* on verse 363).

2. The Sparrows and the Roguish Elephant [I. 15].—Compare *Laṭukika-Jātaka* (Fausböll, No. 357), which is illustrated in the Bharhut sculpture.

3. The Monkey and the Sparrows [I. 18].—The story occurs again as No. 12 in the *Pañcatantra*, IV. Compare *Kuṭidūsaka-Jātaka* (Fausböll, No. 321).

4. The Pigeons and the Fowler [II. 1].—Compare *Sammodamāna-Jātaka* (Fausböll, No. 33), which is illustrated in the Bharhut sculpture.

5. The Brahmin and the Swindlers [III. 3].—Note that the animal carried by the Brahmin for sacrifice is mentioned simply as *paśu*, a generic term.

6. The Ass in the Tiger's Skin [IV. 5].—Compare *Sīhacamma Jātaka* (Fausböll, No. 189).

7. The Barber and the Kṣapaṇakas [V. 1].—The Kṣapaṇakas were naked ascetics, Jaina or Ājīvika, here confounded with the Buddhists, who were not unclothed.

8. The Greedy Monkeys [V. 10].—The story speaks of Śālihotra as an ancient Indian expert in the treatment of horses. Note the efficacy of the fat of monkey applied to the body of a horse as a healing balm for inflammation caused by burning.

V

EDICTS OF ASOKA

[Edited with estampages, translation and critical notes by E. Hultzsch under the title *Inscriptions of Asoka* in Corpus Inscriptionum Indicarum, Vol I, New Series. Translated with notes in Vincent A. Smith's *Asoka*, 3rd edition ; see also D. R. Bhandarkar's *Asoka*, 2nd edition ; R. K. Mookerji's *Asoka* ; and B. M. Barua's *Asoka and His Inscriptions*.]

1. Rock Edict I.—Only four versions have been set out here. The language of the Girnar version represents a Western Indian variety of the Prakrit of Asoka's time, the phonetic system and grammatical forms of which are very much akin to those of Pali. The Shahbazgarhi text presents a North-West Indian variety, similar to the language of the *Prakrit Dhammapada*, which betrays, among other traces, an influence of the phonetic system of the Iranian dialect. The Kalsi and Jaugaḍa texts, on the other hand, exhibit a distinct type of Eastern dialect which is characterised by the elements of old Māgadhī. Note that *pā* for *vā* in Girnar *ārabhitpā* is an Iranian characteristic. For the identity of *Piyadasi* and *Asoka*, see S. N. Mitra's Note in *Indian Culture*, Vol. I, pp. 120-1. See also *Dīpavaṃsa*, Ch VI. 14. 24.

The edict does not seem to advocate vegetarianism as an ideal. It deprecates the slaughter of animals for sacrificial purpose. It speaks of two kinds of *samāja* or 'social entertainment', some of which are faulty and some of which are admittedly good (*sādhumatā*). It does not explain why the king found it difficult to do away with the daily killing of two peafowls and one deer when he had succeeded in stopping the killing of many hundred thousands of animals for the purpose of royal dishes. Both *maga* and *mora* may, after Buddhaghosa, be taken in a general sense, the former to denote all quadrupeds and the latter all birds.

2. Pillar Edict I.—The text is almost the same in all the versions and it seems to typify the Eastern dialect of the third century B.C.

3. Bhābrū Edict.—It also goes by the name of Second Bairāṭ or Calcutta-Bairāṭ The block of stone which bears this inscription is preserved in Calcutta by the Asiatic Society of Bengal. It is typically a Buddhist edict, conclusively proving the Buddhist faith of Asoka.

Note the following identification of the seven tracts referred to in this edict : –

(1) *Vinayasamukase*—'the comprehension (lit. 'picking up') of the Vinaya (rules)'—"is differently identified with the Dhammacakkappavattana-Sutta, Pātimokkha, Tuvaṭṭaka-Sutta of the *Suttanipāta*, Sappurisa-Sutta of the

Majjhima-Nikāya, Siṅgālovāda-Suttanta of the *Dīgha-Nikāya*, and Atthavasa-vagga of the *Aṅguttara-Nikāya*. Of these, the last mentioned tract seems to be actually intended by Asoka, see S. N. MITRA's relevant article in *J.D.L.*, (Cal. Univ.), XX.

(2) *Aliya-vasāni* = Ariya-vaṃsā of the *Aṅguttara-Nikāya*, II, 27.

(3) *Anāgata-bhayāni* = Anāgata-bhayāni of the *Aṅguttara-Nikāya*, III, 100 ff.

(4) *Muni-gāthā* = Muni-Sutta of the *Suttanipāta*, pp. 35-38.

(5) *Moneya-sute* = Nālaka-Sutta (= *Moneyya-paṭipadā*, Com.) of the *Sutta-nipāta*, pp. 131-139.

(6) *Upatisa-pasine* = Rathavinīta-Sutta of the *Majjhima-Nikāya*, I, 145-51.

(7) *Lāghulovāde musāvādaṃ adhigicya* = Ambalaṭṭhikā-Rāhulovāda-Sutta of the *Majjhima-Nikāya*, I, 414-20.

For details of identification of these seven tracts, see the collected references in B. C. LAW's *History of Pali Literature*, Vol. II, Appendix B, and for the importance of the Edict, see *Indian Culture*, Vol. 1, pp. 130-33. See also D. C. SIRCAR, *Select Inscriptions*, Vol. 1, p 78, fn. 2.